UNITED CHURCH HERALD

VOL. 2, NO. 15 AUGUST 6, 1959

WHAT DID THE OBERLIN GENERAL SYNOD ACHIEVE?

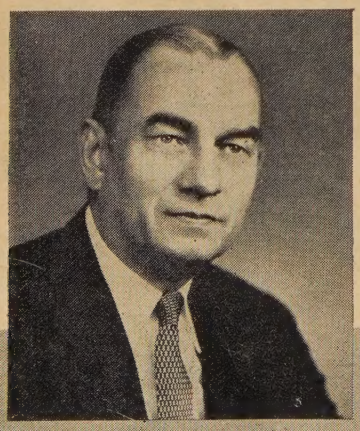
FROM THE CO-PRESIDENTS' VIEWPOINT

By the time this column appears the proposed Statement of Faith for the United Church of Christ will not only have been made known to United Church people generally through the March 26 issue of *United Church Herald* but will also have been reported formally to the second General Synod of the United Church.

It was a touch of editorial genius that provided that publication of the text of the statement should have been accompanied by an editorial suggesting the spiritual lift that corporate use of a confession of faith can give, and by the article in which the Rev. Loring D. Chase, a member of the Commission to Prepare a Statement of Faith, so vividly illustrated the process through which the statement came to its final formulation.

I suspect my own memories of sitting in with this commission through most of its sessions will be among the most precious I shall cherish through my remaining years, and I venture to record here several observations that are part of the context within which I now view the statement.

There was a moment during the last meeting of the whole commission when they were wrestling with the wording of one particular phrase. Someone had suggested a way of rewording it, to which Mrs. Mary Ely Lyman responded: "But if you change it to read like that you'll spoil the rhythm of it."



That was a helpful observation and a sound one. It recalled for me a saying I had heard long ago: "A creed ought really to be sung rather than said." Mrs. Lyman's observation not only reflected a proper concern that the statement should lend itself easily to unison reading on the part of a congregation. It reflected also what is implicit in that older saying, namely, that a creed or confession of faith is most appropriately used and evaluated, not as a logical, rational, systematic exposition of a series of doctrinal propositions, but rather as part of the poetry of religion.

Truly, therefore, whether it is the Apostles' Creed or the Nicene Creed or one of the Reformation confessions or this new Statement of Faith, it "ought to be sung rather than said" or ought to be recited and interpreted as having the character of poetry rather than prose.

If this fundamental nature of creeds and confessions is kept in mind, it will further assure that none of them shall ever be used as a test, but as a testimony of faith.

This point was for me vividly illustrated in another incident in the course of the commission's deliberations. One member raised a question about the clause "to share in Christ's baptism and eat at his table." "Does that clause specifically refer to the sacraments of baptism and the Holy Communion? If it does, it doesn't do so specifically and clearly enough," were the question and comment.

To which my own first reply was: "The Statement of Faith is not the place to register in any formal sense the United Church's recognition of the two sacraments. That should be done, and is, in the doctrinal paragraph of the Constitution."

"What does the phrase 'to share in Christ's baptism and eat at his table' mean, then?" A variety of replies were voiced to this question. Primarily, it was said, the phrase would certainly reflect the United Church's recognition of the two sacraments, but its very ambiguity and lack of specificity had the merit of being capable of suggesting other meanings vital to Christian devotion.

It was at that point my mind began to wander and rather than risk losing the train of thought the issue introduced, I set down some penciled notes on the page containing the draft, listing other meanings that I found readily suggesting themselves. The notes read:

"Christ's baptism—the baptism instituted and commanded by him.

"Christ's baptism — baptism in the manner and in the spirit in which he was baptized.

"Christ's baptism—that ultimate baptism with the Holy Spirit of which baptism with water is only a symbol (*Matthew* 3:11, *Acts* 1:5 and 11:16).

"Christ's baptism — the baptism of his cross and our bearing adversity and trial in his spirit and by his grace (*Luke* 12:50, *Mark* 10:38)."

So suggestive was this one phrase at almost the very first glance! And it should be hoped, and I believe can be, that other phrases of the statement will prove to be just as rich in the multiplicity of meanings they will suggest.

Dr. Wagner is president of the Evangelical and Reformed Church and co-president of the United Church of Christ.

James E. Wagner

UNITED CHURCH HERALD

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COVER STORY: Delegates are shown leaving Oberlin's Finney Memorial Chapel, site of most meetings of the second General Synod, held July 5-9, 1959.

The chapel, seating 1,750, was erected in memory of President Charles Grandison Finney by his son in 1908. Dr. Finney had been the distinguished minister of Broadway (Tabernacle) Congregational Church in New York City before becoming Oberlin's second president in 1851.

Delegates to General Synod expressed deep appreciation for the gracious hospitality extended by the faculty and administration of Oberlin College. Photo by Andrew Stofan in Oberlin, Ohio.

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Published biweekly, except monthly in July and August, by the Joint Publication Committee of the United Church of Christ, representing the Pilgrim Press Division of the Board of Home Missions, Congregational Christian churches, the Board of Business Management and the General Council of the Evangelical and Reformed Church. Second-class postage paid at New York, N. Y. and St. Louis, Mo. Subscription rates: $2.50 per year for individual subscriptions; $1.50 per family per year for 100 per cent subscriptions; special rates for armed forces and students. Canadian postage: $.50; foreign postage: $1.00 per year. Single copies: 15¢. *Subscribers:* Please send notice of change of address, along with old address, one month before change to: 289 Fourth Ave., New York 10, N. Y. (Congregational Christian) and 1720 Chouteau Ave., St. Louis 3, Mo. (Evangelical and Reformed).

POSTMASTER: Please send Form 3579 and other correspondence to: UNITED CHURCH HERALD, 1720 Chouteau Ave., St. Louis 3, Missouri.

Statement of Faith

Adopted by General Synod at Oberlin, Ohio, July 8, 1959

We believe in God, the Eternal Spirit, Father of our Lord Jesus Christ and our Father, and to his deeds we testify:

He calls the worlds into being,
creates man in his own image
and sets before him the ways of life and death.

He seeks in holy love to save all people from aimlessness and sin.

He judges men and nations by his righteous will
declared through prophets and apostles.

In Jesus Christ, the man of Nazareth, our crucified and risen Lord,
he has come to us
and shared our common lot,
conquering sin and death
and reconciling the world to himself.

He bestows upon us his Holy Spirit,
creating and renewing the Church of Jesus Christ,
binding in covenant faithful people of all ages, tongues, and races.

He calls us into his Church
to accept the cost and joy of discipleship,
to be his servants in the service of men,
to proclaim the gospel to all the world
and resist the powers of evil,
to share in Christ's baptism and eat at his table,
to join him in his passion and victory.

He promises to all who trust him
forgiveness of sins and fullness of grace,
courage in the struggle for justice and peace,
his presence in trial and rejoicing,
and eternal life in his kingdom which has no end.

Blessing and honor, glory and power be unto him. Amen.

Statement of Faith Adopted by Unanimous Vote

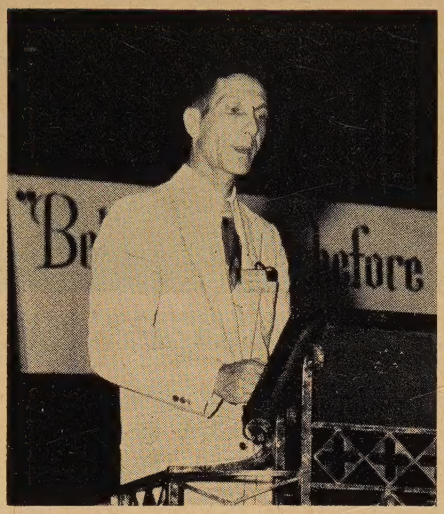
FOR ALL who were present in Finney Chapel on the campus of Oberlin College in Oberlin, Ohio, Wednesday afternoon, July 8, the unanimous adoption of the proposed Statement of Faith, followed by the spontaneous singing of the Doxology and the unison reading of the Statement of Faith, was a memorable event. In that moment the actuality of the United Church of Christ as a fellowship of Christian people united in faith and life became evident.

Revised Text

The Statement of Faith adopted by General Synod is a revision of the original proposal. The Commission to Prepare a Statement of Faith, after careful consideration of the suggestions and comments submitted, proposed the revised text. The statement was not presented as a "final" form, but rather as the best effort to date to put into words a testimony to "the faith commonly held among us."

The whole mood and tenor of the discussion made it perfectly clear that the description of the Statement of Faith as a "testimony" heightens rather than minimizes its importance. The delegates to the General Synod were aware that concern for its testimony is not merely proper but rather fundamental and basic for the church. No one present at Oberlin would have thought it appropriate to speak of a "mere" testimony, as if other uses of creedal statements had greater significance than testifying.

The Statement of Faith is, in form, a recital. Its primary contents are the acts of God. In seven sentences the statement voices our testimony to the deeds of God "the Eternal Spirit, Father of our Lord Jesus Christ and our Father" who "calls the worlds into being," "seeks in holy love to save," "judges men and nations," "comes to us" in Jesus Christ, "bestows upon us his Holy Spirit," "calls us into his Church" and "promises to all who trust him." The emphasis is on God who has acted and



ELMER J. F. ARNDT

on the verbs that express what he has done, is doing and will do.

In his acts God discloses who he is in his relation to us. And from this activity — past, present and future and for us, among us and within us—follows our appropriate response to him. Thus Christian faith and life are firmly anchored, as they actually are in biblical faith, on what God has done.

Christian Imperatives

The Christian ethical imperatives — such as "discipleship," "the service of men," "resistance to the powers of evil" —are responses of grateful obedience to God just as are the imperatives "to proclaim the gospel to all the world," "to share in Christ's baptism and eat at his table" and "join him in his passion and victory." The way of faith and the way of life, our relation to God and our relation to our fellowmen — both responses to God's relation to us — are given strong and suggestive expression.

By the variation in the form at the point in which the statement speaks about God's coming to us in Jesus Christ, emphasis is put on the centrality of this "deed" for Christian faith. This is the primary reason for beginning: "In Jesus Christ . . . he has come to us" rather than, "He has come to us in Jesus Christ." The form itself suggests that here we are reciting an act of God of decisive significance, which illumines all that has been recited before and in which all that follows is firmly rooted.

Unspeakable Love

Something of the wonder and unspeakable love of God for us is indicated by the explicit affirmations. God has come to us in "the man of Nazareth," a genuine human being who fully "shared our human lot." In this man, God disclosed himself as one "conquering sin and death and reconciling the world to himself." Jesus, a man among men, is the Christ of God, "our crucified and risen Lord." In this way, the statement affirms in words of our own time the faith that in ancient times was expressed by saying that Jesus Christ is true man and true God in one person.

The Commission to Prepare a Statement of Faith kept steadily before it two tests. The first was that the contents of the statement should be such that basic Christian convictions, in accord with the witness of Holy Scripture, should be affirmed. (Because the whole statement is meant to be "according to the Scriptures" an explicit statement concerning the Scriptures does not occur at one point or another.)

The second test was that the contents should be expressed in the language of our day. Moreover, a deliberate effort was made to frame a statement that could be used liturgically in corporate worship. *(Continued on next page.)*

The Commission to Prepare a Statement of Faith includes (E and R): Elmer J. F. Arndt, Edward W. Brueseke, Bernice A. Buehler, Alfred L. Creager, John P. Dillenberger, Louis H. Gunnemann, Robert G. Herrmann, Frederick L. Herzog, Beatrice M. Weaver McConnell, Allen O. Miller, Robert V. Moss Jr., John L. Schmidt, Roger L. Shinn, M. D. Slifer, Bela Vassady. (CC): John C. Bennett, Mrs. W. Bayard Buckham, Loring D. Chase, Nels F. S. Ferré, L. K. Hall, Roger Hazelton, Douglas Horton, Walter Marshall Horton, Ralph D. Hyslop, Mrs. Mary Ely Lyman, Edward F. Manthei, Richard R. Niebuhr, Oliver Powell, Helen Huntington Smith, Daniel D. Williams.

Continued on next page ▸

The primary significance of its unanimous adoption by General Synod is that the statement is commended to the churches for use in congregational worship. The real test of the statement is not its approval by General Synod, synods, conferences, associations and churches, appropriate as such approval is; it is whether or not the statement proves itself to be an adequate form through which in our time the people of God can testify to their faith as they worship God.

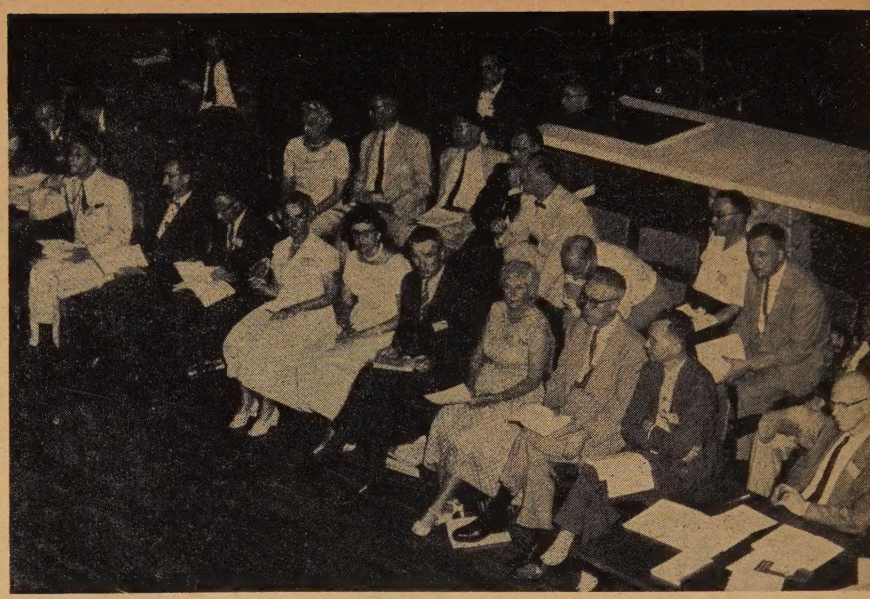
Greater Apprehension

The commission hopes also that the Statement of Faith will be studied and that its publication will stimulate theological discussion in the churches. Many of the phrases and clauses included in the statement have more than one level of meaning. The exploration of the several meanings suggested will, we believe, lead to a greater and more ample apprehension of the faith we hold.

The statement is not a body of theological definitions. It was deliberately not meant to be such a document. Granted that any expression in words does entail at least some element of intellectual understanding, the statement nevertheless aims to express the faith rather than to state Christian doctrines. So far as possible, the effort was made to express the fundamental convictions and affirmations, rather than the doctrinal statements that are designed to clarify, amplify and protect the faith against distortion.

Obviously, the intent of the commission was not to disparage theology; on the contrary, the commission hopes that one of the uses of the statement will be to stimulate interest in theology. But the statement is not designed to be a thumbnail sketch of doctrine in a technical sense.

Nor is this Statement of Faith put forward as a substitute for the ancient creeds, covenants and confessions or as a revision of the older statements to adjust them to the modern mind. The commission would rather underscore the continuity of the faith held among us with that "expressed in the ancient creeds, and reclaimed in the basic insights of the Protestant Reformers"—to use the words in the "Preamble" to the proposed Constitution for the United Church of Christ. The adoption and use of the Statement of Faith certainly does not imply the rejection of other statements, which in their time gave voice to the faith. The use of this statement does mean that the United Church of Christ does take seriously the task of expressing the historic faith, which we share, in our own words and, we trust, in words that will speak to the hearts and minds of our contemporaries.



Members of the Commission to Prepare a Statement of Faith (see names at bott of page 5) *participate in discussion of the statement by the Synod delega*

It is not commended to the churches as the final form in which once for all the faith is fixed. As this statement comes out of the life of the church, it is intended to serve that life, not to freeze and immobilize it in a rigid form.

Many Participants

The statement in its present form is the work of many—many more than the members of the commission. In a very true sense those who submitted suggestions (most of which had genuine merits even though they were not incorporated into the revision) and those who expressed in various ways their interest were participants in the process. Further, the members of the commission were also aware that in a real way the great body of people whom they represented were participants if only by virtue of the fact that they were the fellowship in which the commission's members were nurtured.

The present text of the statement is the result of the three meetings of commission held before the second G eral Synod, a good deal of work d between meetings and several meeti held while the second General Sy was in session to give careful conside tion to all the suggestions and rec mendations that had come to memb of the commission.

One Fellowship

In the meetings of the commiss the same unity in faith so impressi manifested in the General Synod demonstrated again and again. M bers of the commission simply did think of each other in terms of the c munions they represented. Rather t found themselves to be members of fellowship in worship and work, an a sharing with others and recei from others whatever the spirit of graciously gave.

The General Synod voted to conti the commission. The commission comes comments and suggestions welcomes reports of the uses to w the statement is put and the useful of the statement.

It is our hope that the churches find the statement to be as helpfu instrument for testifying to their f in worship, for study and for devot as the approval of General Synod i cated it might be, and that it ma used by the Spirit of God to lea into closer fellowship with Christ— way, the truth and the life.

Dr. Arndt, chairman of the Commission to Prepare a Statement of Faith, is professor of historical theology and Christian ethics at Eden Theological Seminary. Photos by Andrew Stofan.

KENNETH W. THOMPSON

Three Challenges to American foreign policy

It is sobering to remind ourselves that fifty years from now Americans looking back upon our foreign relations will judge us as at present we judge our forebears. What will their estimate be? Will they say that we lived in an age of greatness that flourished as America slowly, hesitatingly but unflinchingly assumed a position of world leadership?

Moral Resources

Will they say that as we grew stronger, our wisdom, responsibility and justice deepened? Or will it be true of us as the great powers of the past—whether the Roman Empire, Greek Republic or French State—that we were corrupted by power, enfeebled by perplexities, internal dissension and uncertainty, and destroyed by our loss of the capacity to act within the limits of our power?

Is it possible that the baffling pace and bewildering complexity of world problems will exceed the capacities of human resources to cope with them, keep them in check or solve them in at least a provisional way? Or will human resourcefulness and ingenuity find new ways of encompassing our difficulties? Can we discover the moral resources for acting when we cannot foresee the consequences of our actions, for choosing between practical alternatives weighed down with ambiguities and imperfections, and for guiding the people to accept the things they might do if they had the grasp and knowledge that their leaders possess?

I am inclined to think that these are the crucial issues and the standards by which we shall be judged—not our professions of high principle, repeated affirmations of devotion to institutions like the United Nations or the flaunting of appeals to the moral conscience of mankind.

I see the challenge of American foreign policy especially in three corners of our national and international life. The first challenge is that of democratic diplomacy. It arises in part from problems inherent in marshaling domestic support for our programs while at the same time putting our best foot forward in the eyes of the rest of the world. In rallying a consensus in support of policies, we say things to ourselves that from the standpoint of other peoples might better be left unsaid. In this the United States is of course not unique, and we do well in reflecting on it to curb our impatience with other world leaders. Prime Minister Nehru prides himself above all on the fact that he is a national leader, and his assertions on international problems ought never to be divorced from the Indian political context where a free society struggles to maintain itself in an essentially hostile region of the world.

Dr. Thompson, associate director for Social Sciences of the Rockefeller Foundation, gave the major address of the program sponsored by the Council for Christian Social Action at General Synod. This is an abridgment of that address. Photo by Andrew Stofan, Oberlin, Ohio.

Many Voices

The American experience is, however, made especially poignant because we are a vast, sprawling continent of great diversity of political and religious beliefs with a constitutional system in which power and responsibility are broadly diffused, although less so in foreign affairs than in the conduct of national government. Thus we speak in many voices, some raucous and strident, as we seek to persuade one another of the right course to follow.

It is a permanent part of the landscape of international relations that American foreign policy must draw its support from a union of the viewpoints and interests of the experts, the public and from our friends and allies. No American statesman can ignore one point on the triangle without courting disaster; nor can he unduly stress one, however vital, at the expense of the others.

No purpose would be served by minimizing the incredible complexity and difficulty of relating the national interest to the demands of national policies and reconciling them both with the legitimate aspirations of our allies and friends. We are bound to suffer and

(Continued on page 33)

Chairman of Commission to Prepare a Constitution: E and R clergyman Gerhard W. Grauer.

THE delegates to the second General Synod of the United Church of Christ went to Oberlin, Ohio, eager to work on the challenging agenda that called for decisions on the four basic documents of the church.

Only recently had they received the proposed Constitution, mailed to them in the "White Book." Yet many came prepared to see the General Synod submit the Constitution to churches and synods for vote as required in *The Basis of Union with The Interpretations,* with the hope that it might go into effect in 1961.

Adjourned Meeting

To some of these delegates it was disappointing to find the Executive Council of the United Church recommending that General Synod neither approve nor disapprove this draft but rather send the document to churches, associations, conferences, synods and instrumentalities for study and comment, thus making it impossible to put it into effect before 1963.

Helen Kenyon, former moderator of the CC General Council and "elder statesman," presented a compromise resolution that would accomplish both purposes—allow time for study and revision and, by adjourning this General Synod to the summer of 1960, still give time for ratifying the Constitution in 1961. After collaboration and revision the following resolution (*abridged here*) was presented by Dean Liston Pope of Yale University Divinity School and was enthusiastically adopted:

"*Whereas,* the General Synod has received in its meeting at Oberlin a document admirably conceived and drafted by its Commission to Prepare a Constitution for the United Church of Christ, and

"*Whereas,* the discussion in the sessions of the General Synod has contributed to our understanding of the document and has produced many suggestions for consideration by the commission in its future deliberations, and

"*Whereas,* it is of the greatest importance that churches, associations, conferences, synods and instrumentalities be given the opportunity of participating in the constitution-making process for the United Church, before the synods and churches are asked for a vote on its ratification, and

"*Whereas,* the earliest date at which the Constitution could be declared in force by the General Synod would be 1961, since it must be ratified by two-thirds of the Congregational Christian churches voting and two-thirds of the Evangelical and Reformed synods,

"*Now therefore be it resolved:*

"1. That the General Synod approves as an excellent working document the draft submitted by the Commission to Prepare a Constitution, and

"2. That the General Synod commends the document to the churches, associations, conferences, synods and instrumentalities of its constituent communions for careful study during the forthcoming year, and

"3. That the General Synod requests that the comments from churches and associations be reported to their synods or conferences, and comments from them and these bodies themselves, as well as comments from instrumentalities, be returned to the Commission to Prepare a Constitution not later than December 1, 1959, recognizing that this procedure does not preclude direct address to the commission itself at the United Church of Christ at 257 Park Avenue South, New York 10, N. Y

"5. (c) That when this Ge Synod adjourns it adjourn to be r vened at a place to be arranged b Executive Council and at a time al be arranged by the Executive Co the date, if possible, to be sometim tween June 15, 1960 and July 15, 1

"(d) That if the adjourned me of the General Synod of 1960 app a proposed Constitution, the docu shall be submitted for ratification t Congregational Christian churches to Evangelical and Reformed sy

Forward Step

"6. That the General Synod look ward to the declaration, accordi *The Basis of Union with The Interp tions,* that a Constitution is in for 1961, after ratification by two-thir the Congregational Christian chu voting and two-thirds of the Evang and Reformed synods, marking an forward step in the determined m of our constituent communions to true unity in the church of Christ.

When Chairman Gerhard W. G presented the Constitution to the S he gave an excellent statement ex ing the hope that "the document might be altered and changed shall us into a United Church and yet serve certain basic freedoms whic dear to many of us."

The Commission to Prepare a

Jacob Wagner, president-elect, S west Ohio Synod, urged immediate

Mary D. (Mrs. Judson E.) Fiebiger of Grinnell, Iowa is a member of the Commission to Prepare a Constitution. Photos by Andrew Stofan of Oberlin, Ohio.

GENERAL SYNOD SETS TIMETABLE FOR ACTION ON CONSTITUTION

MARY D. FIEBIGER

stitution had begun its work soon after the members were elected at the Uniting General Synod in June 1957. At the organization meeting in Cleveland in October of that year, Dr. Grauer, an E and R minister, and the late Dr. Ronald Bridges, a CC layman, were elected co-chairmen. Later, due to ill health, Dr. Bridges resigned and Dr. Grauer was made chairman with John T. Beach, CC layman, as vice chairman.

By-laws Included

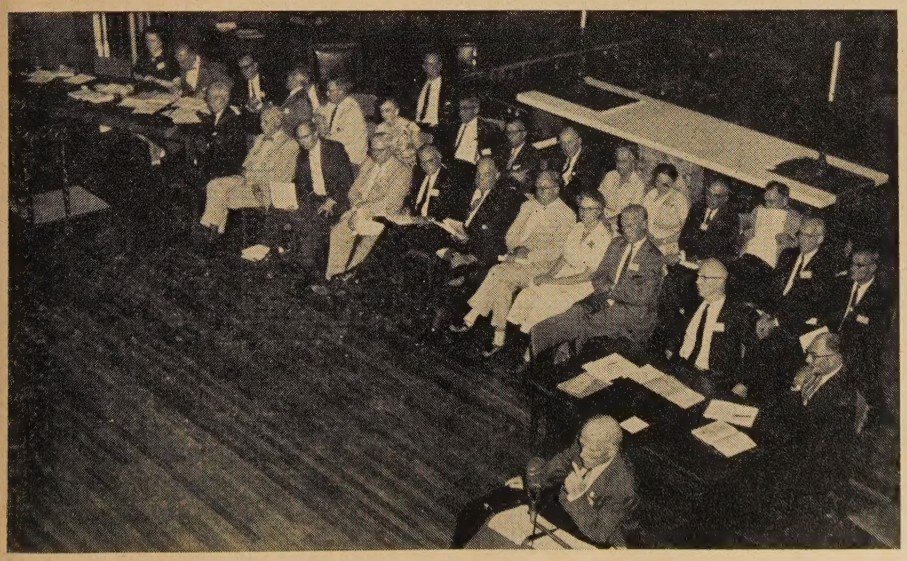
It was also decided that the work could most effectively be done by dividing the commission into sub-committees to deal with the various parts of the document, namely, (1) preamble, (2) congregations or local churches, (3) the ministry, (4) associations and conferences, (5) General Synod, (6) boards, agencies and instrumentalities.

At least one lawyer was put on each sub-committee. Although no specific instruction had been given by the Synod regarding by-laws, the commission accepted the advice of the Executive Council of the United Church that it should undertake to write these also. During the winter of 1957-58 these sub-committees were at work and in April five of them brought preliminary drafts to the commission meeting. These reports of progress were accepted, amended or turned back to the sub-committee for further study. Consultations were held—the preamble sub-committee with the Commission to Prepare a Statement of Faith, the sub-committee on General Synod with representatives of the Committee on Methods of Solicitation, Collection and Disbursement of Missionary, Benevolent and Administrative Funds and others.

The redrafts were returned to the commission in October 1958 for more scrutiny and revision. For various reasons the sub-committee on boards, agencies and instrumentalities had not been able to get its members together and it was decided to add ten more to their number from sub-committees whose work was largely completed. This was done and the reconstituted sub-committee began its consultations with some of the agencies and persons involved. These were necessarily time consuming and while the commission molded the other sub-committee reports into final form at a January 1959 meeting in St. Louis and a March meeting in Cleveland, this final sub-committee did not have its report ready until a meeting on May 10-12, 1959 at Oak Park, Illinois.

Further Study

It had been the hope of the commission that the entire document might be printed and ready for distribution in time for discussion at the spring meetings of synods, associations and conferences. This was not possible and the draft was not available to delegates until late in June. This was an important reason for adopting the resolution calling for further study. Many people wanted to have a part in the constitution-making process. This was evidenced by the fact that Chairman



Members of the Commission to Prepare a Constitution were elected in 1957. Their untiring efforts were applauded at Oberlin as they prepared for further study.

Vere V. Loper, president of American Board, asked additional time for study.

Continued on next page ▸

Grauer had received innumerable suggestions even in the short time between the receipt by the delegates of the "White Book," which contained the Constitution, and the time of the meeting. At Oberlin, General Synod constituted itself a committee of the whole for the purpose of discussion of the Constitution, and numerous suggestions were made.

There was another reason to justify the plan that was adopted. The late completion of the draft did not give time for boards or agencies to meet with the Commission to Prepare a Constitution after this section was written. This they were anxious to do. The CC Board of Home Missions asked for consultations with the commission at Oberlin and this was granted but time was short.

Suggested Amendments

The American Board of Commissioners for Foreign Missions likewise asked for consultations. Their representatives came with a number of suggested amendments. The commission realized that there must be time for further conferences with representatives from both E and R and CC agencies before coming to a general understanding in rewording these sections.

It had been hoped that the differences of opinion in the section on instrumentalities might be resolved in discussions between the agencies and the commission but questions from the General Synod provided occasion for discussion on the floor of some of the problems involved and illustrated emphatically the need for further study.

The Commission to Prepare a Constitution includes (E and R): Mrs. Guy A. Benchoff, Mrs. E. Roy Corman (alternate for Mrs. Benchoff), Louis H. Goebel, Gerhard W. Grauer, Donald L. Helfferich, Ben M. Herbster, Roland G. Kley, Mrs. Ralph E. Legeman, John G. Mueller, John W. Mueller, Arthur W. Newell, Paul R. Pontius, Ernst Press, Paul J. Schlueter, Mrs. Henderson L. V. Shinn, Daniel J. Snyder Jr.

(CC): Mrs. Howard Stone Anderson, Mrs. Edgar A. Bark, John T. Beach, Ashby E. Bladen, William C. Dixon, Mrs. Judson E. Fiebiger, Roscoe W. Graves, Arthur D. Gray, Frank S. Ketcham, William Maltbie, Frederick M. Meek, Henry E. Robinson, Frank J. Scribner, Hugh Vernon White, Richard A. Wolff.

The dissatisfaction with Article VIII of the proposed Constitution dealing with boards and agencies, which appeared to be the principal occasion for delay in recommendation to the churches, placed the boards in a difficult position.

To some delegates the boards appeared to be obstructionists. It was obvious that their representatives did not wish to charge the Constitution Commission with dilatoriness. It was equally obvious as the discussion developed that if the commission had finished its work in time to show the text of Article VIII to representatives of the boards and agencies prior to the Oberlin meeting, some of the dissatisfaction with that portion of the document might have been eliminated.

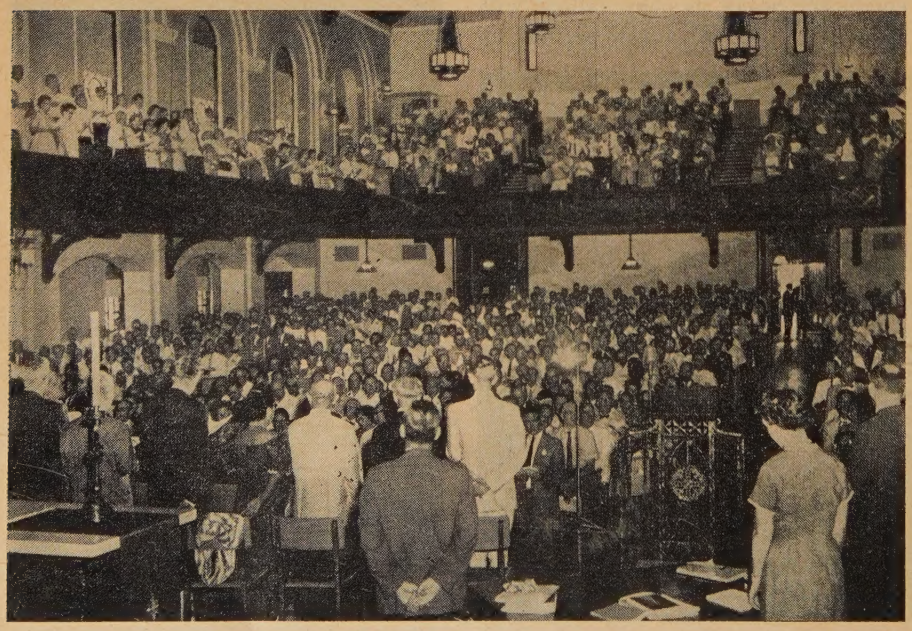
So additional time will provide for this study and consultations between various groups. The commission will weigh and evaluate the suggestions that are made to it and will continue to labor together in Christian fellowship and with a deep sense of commitment to the task to which it was called.

Naturally, many questions arose in commission meetings and there was not always unanimous agreement on each issue. Compromises were made. It is significant, however, that not once in the past two years was any vote taken in the commission that resulted in a division on denominational lines. Many paragraphs were unanimously adopted with none but editorial changes. The reader will doubtless be interested to know that the important paragraph guaranteeing the autonomy of the local church was one of these thus approved. This is preceded by a statement on the responsibility of local congregations. It seemed to all of us that the word freedom has often been used too loosely and that we must recognize that our freedom in Christ carries with it a God-given responsibility.

Confident Hope

The Constitution has to do with structure and, necessary as this is, the work of the church is most important. Dr. William L. Rest, president of North Illinois Synod, lifted us to a high point when from the floor he reminded us of the words of paragraph 61 in the Constitution: "The United Church of Christ recognizes responsibilities at home and abroad for missions, fraternal aid and service, ecumenical relations, interchurch relations and Christian unity, education, publication, the ministry, ministerial pensions and relief, evangelism, stewardship, social action, institutional benevolences and any other appropriate area of need or concern." These are the real work of the church. In seeking how best to do them we must not lose sight of the purpose and mission of the church.

As delegates left the lovely Oberlin College campus, there were many expressions of faith in the United Church of Christ and the confident hope in things to come. As to the Constitution two ideas prevailed—the importance of the study of the document and the desire to complete the work as quickly and efficiently as possible.



"Behold I have set before you an open door" was the motto that hung before the delegates to the second General Synod of the United Church of Christ in Oberlin.

Günther Harder, fraternal delegate from Evangelical Church of the Union in Germany.

Fraternal delegates bring greetings to General Synod

HARRIET RONANDER

SURROUNDING and strengthening the second General Synod meetings in Oberlin were the hopes and prayers of a globe-encircling host of Christians. Their wishes and thoughts were voiced by twelve fraternal delegates who spoke at the formal sessions, to smaller groups of delegates and to the Executive Council as well as in informal conversations on the Oberlin campus.

The first fraternal words of greeting were from the Rev. Dr. Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ), who gave the communion meditation Sunday morning, July 5, in Finney Chapel. *(See page 26.)* This was the service that closed the eleventh General Synod of the Evangelical and Reformed Church and opened the second General Synod of the United Church of Christ.

Delegates from United Churches in Canada, Japan, Philippines and China were introduced as well as members of Swiss, German, U.S. and international groups.

That same evening, accompanied by a flood of rain and hurling of meteorological thunderbolts that all but knocked out the amplifying system, the Rev. Dr. Edwin T. Dahlberg, president of the National Council of the Churches of Christ, addressed the large group of delegates and visitors to the Synod in the Oberlin field house. Dr. Dahlberg, referring to his own ministry in the Delmar Baptist Church, St. Louis, Mo., spoke not only of the trials but also the rewards of union. He pointed out that the present era is a time in which the churches are coming together and staying together.

Formally addressing a session of the Synod later in the week were the Rev. Dr. Roswell P. Barnes, representing the World Council of Churches as the executive secretary of its United States Conference, and Prof. Lic. Dr. Günther Harder, chairman of the Theological

(Continued on page 31)

The General Synod

IN PERSON

Youth delegates: Dick Schacht, Sue Davies, Don Miller, Betsy Cole, Bill Kish, Louann Mueller.

Gracious hosts for the Oberlin meeting were the Rev. and Mrs. Joseph F. King and Janet.

Leaving Finney Chapel in bright sunshine: the Rev. and Mrs. Loring D. Chase, New Canaan, Conn.

Still spry and smiling at 81, Fanny G. Noyes, retired American Board missionary, pedaled to sessions.

Fraternal delegates David Lagos, Dr. S. C. Leung, the Rev. Keikichi Shirai.

Hawaiian orchids are distributed by the Rev. Teruo Kawata of Iao Church to Mrs. Edward Douglass and Dean Liston Pope.

Women moderators past and present: Helen Kenyon, former CC General Council moderator, and Frances Kapitzky, present E and R moderator.

The Rev. John Mickle talks to Co-president Fred Hoskins.

Dr. Ben M. Herbster, Executive Council co-chairman, speaks.

United Church Herald *exhibit drew vote of appreciation from Hal Miller, Linda Foard, Peter MacNeil. They are shown with Pearl Hemingway.*

Deep in conversation are Mrs. Henderson L. V. Shinn and son, Prof. Roger L. Shinn.

General Synod Meditation

THE BOND OF LOVE

ALFRED G. H. SCHMALZ

IN WRITING to his friends in the church in Philippi, Paul expresses himself with a lovely tenderness and warmth of feeling. Surprisingly so. Partly, because in this same letter he is going to be very critical of the people of this church, condemning their cliques and rivalries. Partly, too—and this from our personal point of view—because we don't normally think of him as a warmhearted person.

But listen to him: "I hold you all in my heart," he writes. And again: "I yearn for you all with the affection of Christ Jesus. I hold you in my heart . . . I yearn for you . . . with the affection of Christ Jesus. My brethren, whom I love and long for—my beloved."

Human Emotions

I'll come back to Paul in a moment. But first let me call your attention to Paul's reference to Jesus when he says: "With the affection of Christ Jesus." Affection—is that a word you would use about Jesus? Yet Paul uses it, without qualification or explanation. I wondered at first whether this word might appear only in the Revised Standard Version of the Bible, but it appears in other modern translations as well, such as Moffatt, Weymouth and Phillips. Apparently, Paul uses the word just as we use it and it's what he means to say about Jesus. And why not? Would we want an ascetic Christ, shorn of all emotions, pure cold mind but no warmth of heart? In our image of him we have often robbed him of the ordinary and wonderful human emotions.

Affection. It's a good word. "With the affection of Christ Jesus." Jesus had friends among outcasts. He was very close to children. The reason? I think it might largely be the warmth of his personality—"the affection of Christ Jesus."

Paul also had this warmth, as we should remind ourselves. "I hold you all in my heart . . . I yearn for you all with the affection of Christ Jesus." Note, in Paul's letters, how many people he mentions. In the sixteenth chapter of *The Letter to the Romans,* Paul greets a host of friends by name. The chapter sounds somewhat scriptural rather than social because most of the names are unusual: Prisca, Aquila, Epaenetus, Andronicus, Junias. Paul loved these people; they loved him. He would naturally hold them in his heart. He would yearn after them with affection. Paul was not a cold, aloof person; he was a warm, affectionate friend.

Unruly Saints

Take a look now at the first-century churches. They consisted of people who knew each other rather well. They didn't always get along with each other—that we know. Paul called them "saints" but some of them were rather unstable and unruly "saints." Nonetheless their churches were fellowships.

Consider the church at Philippi. Troublesome as its internal difficulties were, it managed to survive, not because it had a firm hold upon doctrinal truths but because there was love among the people. There is strength in fellowship that cannot be derived from rational belief alone.

What should this mean to us? What about our churches today? Isn't it true of us too that where we are truly effective, our effectiveness grows out of the fact of fellowship? And that if we are ineffective—and who denies it?—it is because we are not sufficiently joined in the communications and bonds of love and affection—that is, are not sufficiently a fellowship?

Synod chaplains: the Rev. Alfred G. H. Schmalz and the Rev. Robert T. Fauth.

Why do we Christians have so much to say about love? We do, you know. "Beloved, let us love one another." Not just let us be friendly, or tolerant, or agreeable but: "Let us love one another." We read these biblical words, unabashed and unembarrassed. Someone to whom the vocabulary of Christianity is strange might wonder about our seeming impudence or forwardness. We would, of course, quickly reply that we don't have romantic love in mind. Yet we do mean much more than casual good feeling.

Christian Necessity

Why do we say so much about love?

First, because Christianity understands the nature of man: man must love and be loved. The churches had been repeating these words long before they became part of our general vocabulary through modern psychiatry. It's rather interesting, however, that our present stress upon "loving and being loved" coincides with the popularization of psychiatric insights.

The new scientific discipline of psychiatry has helped us see what our own gospel means. And in one particular we have had a proper correction on how to understand "loving and being loved." Our churches have been dominated too much by asceticism and puritanism and we have been afraid of the emotions involved in the command: "Let us love one another."

There is of course a proper caution to be spoken in this regard. (I don't know what finally happened to the early Christian practice of the "holy kiss" mentioned in Paul's letters, but this may very well have got out of hand, and was then dispensed with as a supposed sacramental means of grace!)

But we should recognize that love always will involve emotion, and that we must expect to have a warmth of feeling

(Continued on page 31)

Plan of Organization Committee for a youth program for the United Church meets at Elmhurst College.

UNITED CHURCH YOUNG PEOPLE CHART FUTURE COURSE

EDWARD A. POWERS

WHAT the youth program of the United Church should be like is a question that has kept a dozen young people relatively sleepless for a year. They are the members of the Pilgrim Fellowship-Youth Fellowship Plan of Organization Committee (POOC).

Spiritual Unity

It had been the conviction of the national youth officers of E and R and CC fellowships that unity of spirit, understanding and program needed to be accomplished before organizational unity was attempted. When great strides were made in the direction of program unity at the 1958 joint National Council held at Union Theological Seminary in New York City, it then seemed clear to the young delegates that the time had come to work toward structural unity. Accordingly, the Plan of Organization Committee was created.

E and R Youth Fellowship members of the committee are: Martha Baumer, West Bend, Wis., secretary; John Faulstich, Hammond, Ind.; Kathy McElroy, Cleveland; Darwin Puls, Hoskins, Neb.; Dr. Henry Tani, staff; and Reginald Wagner, Mount Holly Springs, Pa., ex officio.

CC Pilgrim Fellowship members are: Richard Chamberlain, Middleboro, Mass., chairman; Robert Bowers, San Lorenzo, Calif.; John Graff, Clark, S. D.; June Yamauchi, Honolulu, Hawaii; the Rev. Edward A. Powers, staff; James Schmidt, Cincinnati, ex officio.

The committee's instructions were to develop a recommended organizational and program structure for the United Church youth organization.

From the beginning the focus of POOC has been on the local church group—its life, its concerns, its purpose. The effectiveness of any United Church youth program, the committee believes, will necessarily be determined by what happens at the local level and whether the "beyond local" administration really serves the local church.

In order to take a sounding of local groups, as well as to give them a real say in the formative stages, a questionnaire was addressed to local groups through *Pilgrim Fellowship Preview*, *Youth* magazine and direct mailings. Returns from several hundred groups provided an effective backdrop to the committee's work at its meeting.

The attempt was made in this questionnaire to get an idea of the real picture young people have of their youth program through such questions as these: "When you come to Youth Fellowship meetings, why do you come?" and "What have you liked least about your group program this year?" A valuable section of the questionnaire invited suggestions in respect to the work of POOC. Answers varied all the way from "better organized refreshments" to "make a serious attempt to confront young people with the gospel."

A very rich part of the committee's life to this moment has been its experiences of worship, study and discussion. The United Church's adopted Statement of Faith played a major role at the meeting. As we sought to come to terms with the God whom it proclaims, we were led to examine the nature and purpose of the church. Out of this effort the committee developed a covenant to express its own life and purpose.

Dr. David S. Noss of Heidelberg College in Tiffin, Ohio, was a resource person for the committee. At one point he expressed his dream of a youth program that would prepare potential college students: "I wish young people could come to a clearer sense of the difference between religion and their own Christian commitment," he declared. "I wish the youth movement would produce youth who would take a harder look at suffering and failure as facts of life."

Living Gospel

Dr. Noss went on to remind the committee that the present youth movement language offers little place for rebellion, for revealing one's deepest feelings toward God and toward others. He also urged that the thrust of a youth program ought to be directed not only to the felt needs of young people but also those needs that the gospel addresses as it confronts each person.

The solution to the problem of what the youth program of the United Church should be like is not fully developed. The proposal is for POOC to present its report to the 1960 joint National Council of Pilgrim Fellowship and Youth Fellowship (June 17-25 at Elmhurst College). The recommendation is that the POOC report be received at the 1960 council and then referred to conference and synod youth groups for a two-year study. If all goes well this will mean that the 1962 council will be the uniting meeting of the Pilgrim Fellowship and the Youth Fellowship.

Mr. Powers is secretary of the Department of Youth Work of the CC Board of Home Missions. Photo by courtesy of author.

Homeland Mission Reviewed and United Agency Proposed

OLIVER POWELL

As the homeland mission of the church came under close scrutiny at Oberlin, two things about it became abundantly plain. One is that it is being worked at with vigor through the united effort of our two fellowships. The other is that vision and vigilance are needed in developing the kind of single-purposed, single-minded instrument that can advance the mission in the ways our times demand.

The first of these was documented eloquently by the reports submitted to the second General Synod of what has been accomplished in the past two years, by colorful exhibits on display in Wilder Hall, by the sessions of the corporate members-elect of the Board for Home Missions of the United Church and in innumerable conversations among the delegates. All in all, Oberlin wrote a new and exciting chapter into the story of the mission of the Christian church to America.

This, indeed, is cause for celebration! Two years of united effort have tallied up an impressive and astonishing record. This has been home missions at its truest — not merely the support of a marginal interest in humanitarian service but, as Dr. Truman B. Douglass has put it, the way in which the church "may fulfill its true calling as a community of disciples sent into the world on an errand of proclamation, mercy and love." There was evidence everywhere that the homeland mission is being prosecuted with incisiveness, with courage, with enthusiasm.

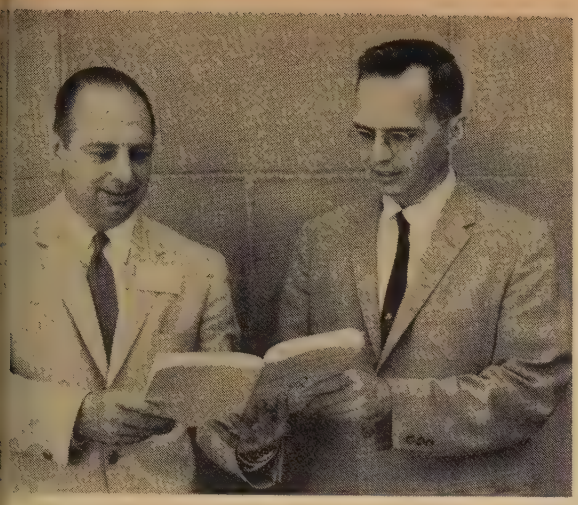
Call the roll! We see our united mission at work in the adoption of a joint policy governing the establishment of new churches under the banner of the United Church of Christ. We rejoice at the news that in the biennium five churches have thus been organized through the cooperative efforts of the church extension programs of both denominations. The on-going mission is dramatically revealed in the moment and monumental task of preparin curriculum for the educational task the new church. Slowly, painstakin the promises are being fulfilled.

By 1963 we shall have what we d to predict will be one of the kee teaching instruments ever devised f Protestant communion — theologic grounded, evangelically motivated, e cationally sound, and produced packaged in an exciting, arresting mat. We see the mission at work in growing cooperative effort to give cialized attention to the ministry inner-city churches, of town and c try churches. We see it in the ch of a jointly elected secretary for e gelism chosen to pilot a common gram in this difficult and crucial f

We watch it carrying on a un ministry to students and faculty on campuses of approximately eighty- colleges and universities. We note pride a plan to unify the CC Pilg Fellowship with the E and R Youth lowship. And best known probabl all our united efforts is the *Un Church Herald,* enthusiastically ceived in all quarters.

What all this means is that the gram of "home missions" for the Un Church has long since moved out of stage of polite proposals and min graphed documents. In addition to rying on traditional and impor services, it is already deep in the con sation it is required, in Christ's n to carry on with the secular world culture in which it is set. It is disco ing new ways to declare the love of and to enlist the men and women of churches in the kind of realistic energetic activities and projects tha gospel calls us to undertake. For a this we give thanks to God as well the dedicated people on our two s

Dr. Powell is minister of First Congrega Church in Oak Park, Ill. Photo by Andrew S



Co-chairmen of corporate members-elect of BHM are Dr. James W. Lenhart and Dr. Roger L. Shinn.

who have been working, in season and out, to bring it to pass.

But there is the day after tomorrow and beyond that the long years and all the impossible and imponderable jobs ahead to be tackled. These are fateful and decisive hours for the cause of home missions. What we write and vote now in the way of structures and policies is of incalculable importance.

Working Church

All of us have a grave responsibility to exercise our stewardship for the life of the whole church. Contrary to one viewpoint occasionally heard, boards and agencies are not vague abstractions set in the upper air of an ecclesiastical hierarchy, going about their business with an Olympian aloofness from the common concerns of the ordinary church. Boards and agencies are the church at work.

They are the men and women who write our church-school courses, advise us in our youth programs, lend or grant money to build new churches, bespeak the cause of Christian race relations, minister to our boys and girls away from home on college campuses, supply ideas and tools for raising our budgets, recruiting new members and a score of other practical, down-to-earth matters.

Therefore as churches, associations, synods and conferences study the provisions for structuring the homeland mission of the United Church (Article VIII in the proposed Constitution) and send their comments to the Commission to Prepare a Constitution, as the General Synod has requested, may they be mindful of their responsibility to think carefully and daringly on behalf of those agencies that so vitally affect us all and the whole mission of the church! The following considerations are submitted by one observer and participant at Oberlin as part of the responsible thinking and decision making now expected of us. First, and overarching all, there is the necessity of being reminded frequently who we are and what it is we are doing. Without such reminders, we are prone to become mere ecclesiastical mechanics, choosing one structure over another because it is either more expedient, more logical or more "efficient." But one towering concept commands all our decisions.

We are the people of God, called into his church and then sent out of it into the bewildering complex known as contemporary American culture to testify to the life-saving, life-giving truths of his love made plain in Jesus Christ. We are to testify in all kinds of ways, to all sorts and conditions of men. We are to testify in the language they use in talking to one another, letting them know that we understand their needs and that we care about their distresses. And we are to testify not only inside our comfortable, well-appointed sanctuaries whose doors are often primly shut against honest inquirers and hungry searchers, but outside of them as well, in all sorts of unlikely places.

With the same gameness and gallantry of New Testament Christians we are to meet the hunger and frustrations, the queries and denials of our society with honesty, intelligence, originality, and with the words on our lips sounding as fresh as though we ourselves had heard them for the first time.

We must meet people with the kind of activities and programs that will stop them mid-course in their headlong flight from or to futility and cause them to cry out to their own astonishment: "We believe. Help our unbelief!"

Next comes the business of shaping the best instrument possible for prosecuting the mission. To be sure, the mission itself is central. But mission means management — the proper stewardship of the talent and money put at its disposal. Structures must be precise. Organization must be clean and uncluttered. Relationships and all the lines of communication must be clear. Above all the focus on the main-line job must be sharp.

One thing is certain, the mission is one: evangelism, Christian education, campus ministries, counseling with church-related colleges, ministries of compassionate service, building new churches, publishing materials, coping with the problems of inner-city life, facing the problems of rural America. The job is one! And under all and through all there must be one theology, one motivation, one zeal, one strategy!

One Mission

Throughout Protestantism this concept of a comprehensive agency for carrying out the mission to the homeland over the years has been winning wide acceptance. The tide is flowing in this direction. The Board of Home Missions of the Congregational Christian churches itself is the unification of a cluster of homeland agencies. The writers of *The Basis of Union with The Interpretations* recognized the trend and incorporated this principle into that basic document, explicitly saying that the homeland program and services of the United Church of Christ are to include "the founding, support and building of churches, education, educational institutions, publications, ministerial relief, evangelism, stewardship, institutional benevolences, and other home services." (Article VIII, E. 2.)

A strong confirmation of this position has twice come from the "Committee of Fifty" (its membership is equally divided between the two fellowships) — the "board of directors," so to speak, of the proposed Board for Home Missions of the United Church.

In contrast to this, the proposed Constitution submitted at Oberlin set forth a different structure for the homeland mission. It provided, to be sure, for a Board for Home Missions, but it excluded from it the interests of higher education and institutional benevolences, setting up separate councils for the administration of these two areas of concern and work. As one would expect in the kind of free, democratic assembly that General Synod provides, sharp disagreement was expressed with this proposal of the Commission to Prepare a

(Continued on page 32)

An Appointment to Walk Together

EDWIN T. DAHLBERG

ONE OF THE favorite ways to dismiss the ecumenical movement is to quote the historic words from *Amos* 3:3: "Can two walk together, except they be agreed?" Because we have denominations with different ideas of baptism, communion, worship and ministry, it is taken for granted that we can never agree—and never unite.

Accurate Translation

We forget that the better translation of this verse as it is now translated in the more accurate Revised Standard Version is this: "Do two walk together unless they have made an appointment?"

God does not ask us all to agree. But God has made an appointment for all his people—an appointment to walk together in faith and fellowship and love whether they agree or disagree. This would be a sorry world if two people could not walk together unless they were in 100 per cent agreement. Even my wife and I do not always agree.

We debate a number of things vigorously. But thirty-seven years ago, before the altar of Christ our Savior, we made a sacred appointment to walk together in marriage all the years of our lives. God has blessed us more abundantly than we dreamed—in our home, in our love, in our ministry, in our Christian faith. We know that two can walk together even when they differ, if there is a basic agreement, a basic love.

In the case of the Protestant, Eastern Orthodox and Anglican communions that make up the National Council of Churches there is this basic agreement —we accept Jesus Christ as divine Lord and Savior. Nowhere has this agreement been stated more effectively than in the message of the Evanston Assembly of the World Council of Churches, an even larger body. The assembly said: "Here where we stand, Jesus Christ stood with us. He came to us, true God and true man, to seek and to save. Though we were the enemies of God, Christ died for us. We crucified him but God raised him from the dead. He has overcome the powers of sin and death. A new life has begun. And in his risen and ascended power he has sent forth into the world a new community, bound together by his spirit, sharing his divine life and commissioned to make him known throughout the world."

This is the big fact of the church unity movement. We have an appointment to meet with Christ, to follow Christ, to live for Christ and to do this together rather than competitively and apart. That appointment we mean to keep, in order that the world may believe. We are not interested in bigger organizations, buildings and splendor. We are interested in Christ alone, that he shall not be divided and that his seamless robe may be restored.

I believe I can illustrate the spirit of this movement toward "togetherness" by a vivid personal experience. The day I was installed as president of the National Council of Churches, I was met by three of the leaders of the Eastern Orthodox Church—one from Texas, one from St. Louis and one from Chicago. They came up to me, their hands outstretched, their eyes aglow. As they clasped my hands they said, "Now you belong to us!" Never have I been more deeply moved. Their spirit is the spirit at the heart of the ecumenical movement. Because we belong to Christ, we belong together.

There are two things that make imperative our appointment to walk together.

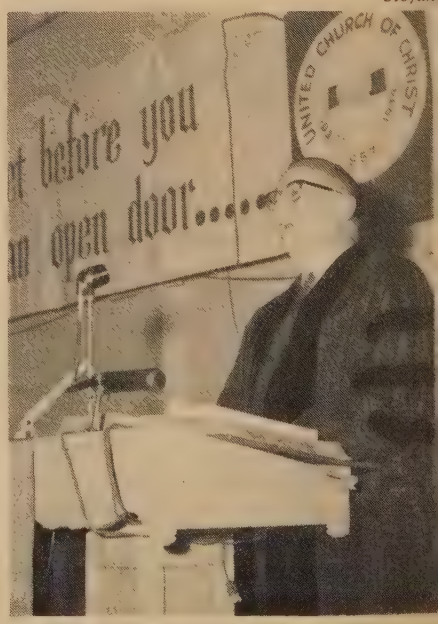
One is the condition of the world. How broken apart are the nations, the races, the families of men! When I think of the difference between the world as we know it today and as I knew it in the days of my youth, the difference is almost incredible. I remember that in 1912, two years before World War I, my brother and I traveled for six months from Gibraltar to Algiers, through Italy, Switzerland, Germany, Denmark, Sweden, France and England without passports and without visas. Only once were we called upon to identify ourselves and that was in Berlin. The police sergeant was satisfied when I showed him my sophomore grades from the University of Minnesota! True, the document looked somewhat official, with the gold seal of the state and with a bit of red ribbon attached to it.

But I defy anybody to go from one nation to the other today with his grades for the first semester of the college year as his only credentials. Now he must show papers at every national border, list all his money and in some cases count out his cash on the barrelhead before crossing from one end of a bridge to the other. How shall we change all this and restore the flow of communication among people if the churches are divided against each other?

Massive Reconciliation

The church of Jesus Christ must lift up the entire situation of mankind above the political and military level into the dimensions of religion and man's faith in God. But to do this the churches themselves must be lifted above the competitive, denominational level into the high realms of their oneness in Jesus Christ. Heaven forbid that we should slacken in this endeavor. Where the motto of the world continues to be massive retaliation, the motto of the church must be massive reconciliation. Otherwise we are not faithful to the gospel of peace.

Stofan



Dr. Dahlberg is president of the National Council of Churches and minister of Delmar Baptist Church, St. Louis. This is an abridgment of his address.

JOINT WOMEN'S CONFERENCES FOLLOW GENERAL SYNOD

Planning committee for conferences at Cedar Crest College, Allentown, consisted of women from both communions.

RUTH M. AUCHENBACH

ALMOST immediately following the historic Oberlin meeting of the United Church of Christ, both the Evangelical and Reformed Women's Guild and the Congregational Christian Women's Fellowship carried out plans laid months ago for two joint summer conferences. From July 14 to 17 and July 21 to 24 women from both groups came together at Cedar Crest College, Allentown, Pa., for study, discussion, inspiration and recreation. Theme for these two conferences, as well as for the other four sponsored by the Women's Guild for its own constituency, was "Growing in witness."

New Insights

From registration on the first morning until adjournment Friday after lunch, the days were filled with fruitful experiences. One could wish that a recording of the thoughts of the morning devotional leaders, who set forth provocative ideas on the conference theme, might have been projected into outer space and re-broadcast for the world to hear. And not only their thoughts, but those expressed by the women themselves as they met for approximately an hour each morning after the lecture to discover what new insights they had gained, to interpret what they had heard and to determine ways in which they would witness when they returned home.

The morning devotional leaders at the conferences were Dr. Harold H. Wilke, executive secretary of the E and R Commission on Church and Ministry, and the Rev. Carolyn P. Welch, minister of First Congregational Church, Evarts, Ky.

One could wish that neon signs might have been raised into the air above Allentown to tell all around that on this campus women were busy thinking and talking about Africa, the church's mission in town and country, Bible study, evangelism, Christian personal relations, world order and stewardship.

Sara Jo Schilling of West Lafayette, Ind., a member of the 1958 African tour sponsored by the Department of Missionary Education of the E and R Church and president of the Indiana Council of Church Women, and Jean Fairfax of Philadelphia, lecturer on Africa and national representative of the American Friends Service Committee, taught courses on Africa. The Rev. Alfred C. Bartholomew, professor of rural church at Lancaster Theological Seminary, Lancaster, Pa., and the Rev. Alan T. Jones, director of Merom Institute, Merom, Ind., led classes on the town and country church.

Mrs. Donald T. Floyd, Glenside, Pa., vice president of Schaff Regional Women's Guild, and Winnifred Wygal, New York City, former secretary for religious resources of the National Board of the Y.W.C.A., led the Bible study. Catharine Sheidy, Wernersville, Pa., third vice president of the Women's Guild, and Frances Kapitzky, Strasburg, Ohio, president of the Women's Guild and more recently co-moderator of the United Church of Christ, taught classes in evangelism. Courses in Christian personal relations were led by Mrs. L. T. Schoen, Wells, Minn., national stewardship chairman of the Women's Fellowship, and Mrs. Clair V. Rhodes, Allentown, Pa., chairman of the promotion committee of the Women's Guild.

Robert Horton of Philadelphia, a representative of the American Friends Service Committee working with church groups on peace education, attended both conferences for the course on world order. Mrs. F. Cushing Foss, Edgewood, R. I., former national stewardship chairman of the Women's Fellowship, and Mrs. John B. Frantz, Pottstown, Pa., chairman of the Commission on Stewardship of the Evangelical and Reformed Church, taught the classes on stewardship.

One could wish that those who labored for weeks at the Geneva Conferences might have had the power to look in long distance on the afternoon talk-it-over periods, for it was here that those attending the Cedar Crest conferences had time to meet informally with conference leaders and have additional questions answered, new avenues of thought opened or ideas clarified.

Missionary Guests

In addition to the teachers mentioned, other leaders joined the group for this period. Missionary guests were Mrs. Ray E. Phillips, St. Louis, former missionary to Africa and wife of the co-moderator of the United Church of Christ, and Mrs. Theodore C. Braun, Webster Groves, Mo., member of the 1958 African tour and wife of the co-editor of *United Church Herald*. The Rev. Lawrence N. Jones, regional secretary of the Inter-Church Committee for Campus Ministry, and Dr. Charles D. Spotts, professor at Franklin and Marshall College, Lancaster, Pa., represented the Campus Christian Ministry.

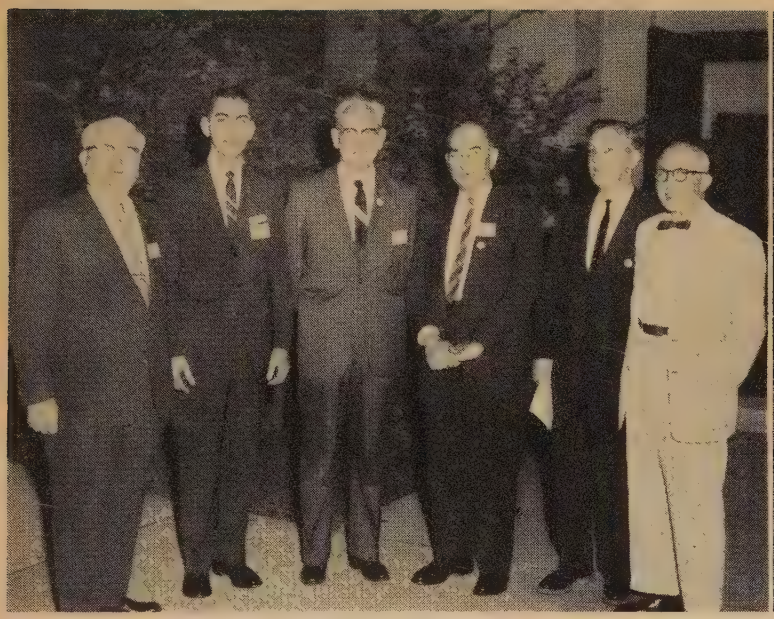
Fellowship directors were Mrs. LeRoy M. Kutz Jr., Buffalo, N. Y., chairman of the Christian service department of the Women's Guild, and Lucille D. Frost, associate secretary of the National Fellowship of Congregational Christian Women. Miss Kapitzky and Mrs. A. L. Chandler, president of the CC Women's Fellowship of the Middle

(Continued on page 32)

Miss Auchenbach is secretary of literature for the Women's Guild of the E and R Church. Photo by courtesy of the Call-Chronicle Newspapers, Allentown, Pa.

The 11th E and

plans program and elects officers for bienniu



The officers of the E and R Church elected for the biennium 1960-62 are (l. to r.) Dr. John W. Mueller, Charles H. Lockyear, Dr. John R. C. Haas, Dr. James E. Wagner, Dr. Sheldon E. Mackey, Dr. F. A. Keck, retiring.

Frances Kapitzky of Strasburg, Ohio, was elected a moderator of the E and R General Synod at Oberlin She is first woman so honored in the church's history

When nearly 350 delegates to the eleventh General Synod of the Evangelical and Reformed Church arrived on the campus of Oberlin College, Oberlin, Ohio, at the beginning of July, most of them came prepared to stay for two weeks, for they were also to serve as representatives of their synod at the second General Synod of the United Church of Christ, which was to follow immediately.

Significant Decisions

As a matter of fact, it may be said that the significance of the second meeting in some respects overshadowed that of the first, and many decisions at the E and R General Synod had to be made in the light of their bearing on the union. Nevertheless, the delegates knew that though the Evangelical and Reformed Church and the Congregational Christian churches are in the process of losing their lives in the larger life of the United Church of Christ, it is necessary for the time being for both parties to the union to maintain their own corporate existence and to project their own program of work in addition to that which they are able to carry on together.

Before the General Synod set itself to the tasks at hand, it paused long enough to look back over the road that the church has come, as President James E. Wagner led the delegates in a brief service commemorating the twenty-fifth anniversary of the union between the Evangelical Synod of North America and the Reformed Church in the United States. Dr. Wagner reminded his listeners of the fact that six years elapsed between June 26, 1934 when the union was formally consummated and 1940 when the constitution could be declared in effect and the new church could begin to function as an organic unit. Still another year passed before a unified budget for the denomination was adopted.

Dr. Wagner spoke also of the amazing developments in the life and work of the church during the past twenty-five years, which are a source of great encouragement and hope as a new and greater union is in the process of coming into fulfillment.

Woman Moderator

In its first business action following the constituting prayer by Dr. L. W. Goebel, president emeritus of the church, General Synod broke all precedents by electing Frances Kapitzky of Strasburg, Ohio, as moderator—the first woman to be placed in this responsible position in the life of the denomination. Miss Kapitzky is president of the Citizen's National Bank of Strasburg and widely known throughout Ohio as a community and church leader. Nationally she is known in the E and R Church as the president of the Women's Guild and in her acceptance speech Miss Kapitzky made clear that she was accepting the honor of her election in the name of all the women of the church.

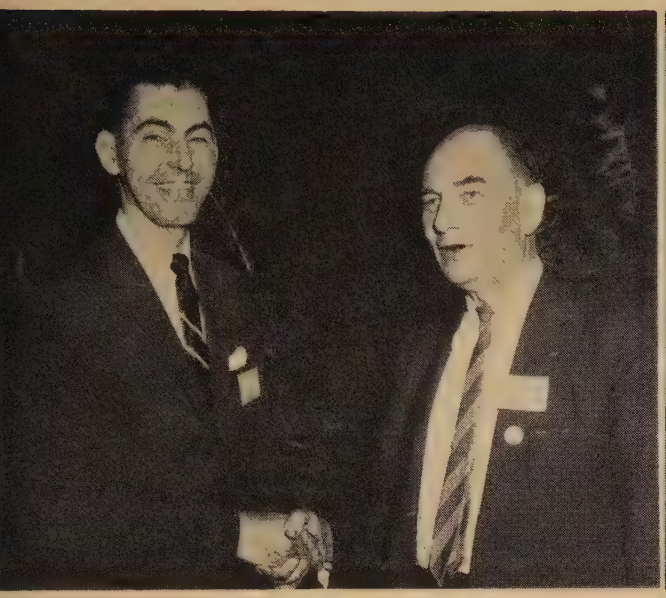
Dr. Ben M. Herbster of Norwood Ohio, was elected vice moderator.

General Synod is the chief legislative

Dr. Braun is co-editor of *United Church Herald*. Photos are by George Conklin, Stanley H. Wilke and Andrew Stofan of Oberlin, Ohio.

General Synod

THEODORE C. BRAUN



Dr. James E. Wagner (right), *president, congratulates Charles H. Lockyear of St. Louis, Mo., on election as treasurer, E and R Church. Mr. Lockyear succeeds Dr. Keck.*

Missionaries and fraternal visitors to Synod were Mrs. Snyder, Miss Filger, Dr. Snyder, Miss Burket, Mr. Akagi, Dr. Leung, the Schoups, the Streichs, Mr. Lagos, Dr. Shirai and Mr. Baur.

body of the Evangelical and Reformed Church. It is made up of the officers of the denomination and an equal number of lay and clergy delegates at large, who for the most part are the chairmen and executives of the various agencies of the church and who serve as advisory members of General Synod.

Review Committees

A volume of reports submitted in printed form by the boards, commissions and agencies provides the working material on the basis of which review committees make recommendations for action, which they present in the form of resolutions to General Synod. These concern themselves in the main with an evaluation of the work of the past triennium and with plans for the coming biennium.

A major change in the traditional program of General Synod called dramatic attention to the fact that this meeting would be followed immediately by the second General Synod of the United Church of Christ. Instead of opening with the celebration of Holy Communion, as has been the custom in the past, the program provided for a communion service to be held on the Sunday when Synod ended. This service, in which the Congregational Christian delegates to the General Synod of the United Church joined, also marked the opening of the second meeting.

Dr. Fred Hoskins and Dr. James E. Wagner, co-presidents of the United Church, were the liturgists. Dr. Gaines M. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ), gave the communion meditation. *(Page 26.)*

One action dictated by the circumstances of the union was taken early in this meeting when the by-laws of the church were amended to change the interval between meetings of the General Synod from three years to two. This will make it possible for the sixteenth meeting of the General Council of the Congregational Christian churches and the twelfth General Synod of the Evangelical and Reformed Church to meet simultaneously in 1961, to be followed immediately by sessions of the third General Synod of the United Church of Christ.

Dr. James E. Wagner was unanimously re-elected president of the church for a term of six years. Dr. Wagner has held this office since 1953, when he was chosen to succeed Dr. L. W. Goebel. He had been a member of the General Council since 1938 and first vice president of the church since the memorable General Synod of 1950.

The term of Dr. F. A. Keck, who has been treasurer of the E and R Church since its beginning, will expire at the end of January 1960. Dr. Keck was treasurer of the former Evangelical Synod of North America from 1930 to 1934 and during the last two years, in addition to his regular duties, has also been serving as treasurer of the United Church of Christ.

Faithful Service

Since 1941, when for the first time the denomination adopted a unified budget, annual contributions for missions and general benevolences of the church have increased from less than a million dollars to five million dollars. General Synod warmly commended Dr. Keck for his faithful service.

Elected to succeed Treasurer Keck was Charles H. Lockyear, who for the past two years has been serving as assistant treasurer and understudy to Dr. Keck. Before assuming this office in St. Louis, Mr. Lockyear held a position of high trust and responsibility in an Evansville, Ind. bank and was an active member of St. John's E and R Church in that city. Since joining the staff of the treasurer's office, he has amply demonstrated his qualifications for the office

Continued on next page ▸

OFFICERS ELECTED AT 11th E and R GENERAL SYNOD

President of the Church

The Rev. James E. Wagner, Philadelphia

Treasurer of the Church

Charles H. Lockyear, St. Louis

General Council

The Rev. Thomas D. Garner, Nazareth, Pa.
The Rev. Albert G. Gonser, Milwaukee, Wis.
The Rev. Arthur W. Newell, Richmond, Va.
The Rev. Paul R. Surbey, Granite City, Ill.
Mrs. V. J. Bartell, Detroit
Mrs. E. Roy Corman, Pittsburgh
Louis H. Goebel, Chicago
Charles L. Gordon Jr., Reading, Pa.

Judicial Commission

The Rev. Edwin W. Berlekamp, Jefferson City, Mo.
The Rev. Theophil E. Blaufuss, Tripp, S. D.
The Rev. Phillip L. Eisenhauer, Bellevue, Wash.
The Rev. Oscar Geisler, Orange, Calif.
The Rev. Irwin A. Raubenhold, York, Pa.
The Rev. Paul E. Rohrbaugh, Genoa, Ohio
The Rev. Robert F. Tormohlen, Edwardsville, Ill.
Henry Dieringer, Barrington, Ill.
Willie Everhart, Lexington, N. C.
Adrian Miller, Wooster, Ohio
Emil Schauer, Bayonne, N. J.
Ernest Stockmeier, Wyoming, Ohio
Howard Whitehead, Greensburg, Pa.

Board of National Missions

The Rev. Ben M. Herbster, Norwood, Ohio
The Rev. Warren T. Hilfiker, Eden, N. Y.
The Rev. Clyde McNelly, Fort Worth, Tex.
Mrs. Fred Berry, Wood River, Ill.
Harold W. Wiese, St. Louis

Board of International Missions

The Rev. David Dunn, Lancaster, Pa.
The Rev. William R. Shaffer, Philadelphia
The Rev. Robert P. Beck, Grosse Pointe Park, Mich.
The Rev. Edward O. Butkofsky, Harrisburg, Pa.
Mrs. Martin P. Albrecht, St. Paul, Minn.

Board of Christian Education and Publication

The Rev. Harold C. Grunewald, Middletown, Ohio
The Rev. Roger L. Shinn, New York City
Mrs. Richard H. Denzler, Glenside, Pa.
Marlyn A. Rader, Nazareth, Pa.

Board of Pensions and Relief

The Rev. Theodore J. Klaudt, Toledo, Ohio
The Rev. Paul F. Umbeck, Chicago
The Rev. A. Augustus Welsh, Bethlehem, Pa.

Board of Business Management

The Rev. Emil H. Bassler, New Bremen, Ohio
Marshall Anspach, Williamsport, Pa.
Carl J. Bender, St. Louis
Edward Dirks, Indianapolis

Commission on Evangelism

The Rev. Karl H. A. Rest, Tonawanda, N. Y.
Mrs. Philip J. Anstedt, Garden City, Mich.
Hiram Logsdon, Evansville, Ind.

Commission on Christian Social Action

The Rev. Roy J. Eilers, Alden, Iowa
The Rev. Henry C. Koch, Washington, D. C.
Leonard C. Brecher, Louisville, Ky.
Judge Constance Keller, Bucyrus, Ohio

Commission on Higher Education

The Rev. Otto R. Gerber, Massillon, Ohio
The Rev. William Toth, Lancaster, Pa.
The Rev. Eugene S. Wehrli, Elmhurst, Ill.
Melvin R. Janssen, West Lafayette, Ind.
Elmer E. Laudenslager, Dublin, Pa.
Charles A. Naylor, St. Louis

Commission on Stewardship

The Rev. L. Meid Becker, Youngstown, Ohio
The Rev. Stephen Szabo, Cleveland
Daniel K. Wanner, Philadelphia

Commission on World Service

The Rev. Henry A. W. Schaeffer, Bethlehem, Pa.
The Rev. Franklin D. Slifer, Topton, Pa.
Fred A. Keck, St. Louis

Commission on Church and Ministry

The Rev. Edward W. Brueseke, South Bend, Ind.
The Rev. Paul E. Irion, Lancaster, Pa.
Harold M. Baumler, Hamburg, N. Y.

Commission on Benevolent Institutions

The Rev. E. Roy Corman, Pittsburgh
David Peters, Fort Wayne, Ind.

Board of Emmaus Home

The Rev. Raymond F. Frankenfeld, Washington, Mo.

Churchmen's Brotherhood

The Rev. Clarence H. Moatz, Allentown, Pa.
J. H. Marcus Crum, Baltimore, Md.

Board of Directors of the Women's Guild

Mrs. Waldo Berlekamp, Fort Thomas, Ky.

Executive Committee of the Historical Society

The Rev. L. W. Goebel, Webster Groves, Mo.
The Rev. Rudolf Schade, Elmhurst, Ill.
The Rev. Carl E. Schneider, Webster Groves, Mo.
The Rev. William Toth, Lancaster, Pa.

Board of Directors of Eden Theological Seminary

The Rev. Melvin E. Beck, North Canton, Ohio
The Rev. George P. Ellerbrake, New Orleans, La.
The Rev. Gerhard A. Friz, Columbia, Ill.
The Rev. John L. Schmidt, Highland, Ill.

Corporation of Lancaster Theological Seminary

Anthony R. Appel, Lancaster, Pa.
Judge Charles F. Greevy, Williamsport, Pa.
John A. Kunz, Alexandria, Pa.
H. Wilson Lark, Shamokin, Pa.
Daniel H. Schultz, Lansdale, Pa.
R. Paul Smith, Hagerstown, Md.

Board of Visitors of Lancaster Theological Seminary

The Rev. Lonnie A. Carpenter, Burlington, N. C.
The Rev. Russell D. Custer, Milltown, N. J.
The Rev. Roy W. Limbert, Lock Haven, Pa.
The Rev. Clarence T. Moyer, Milton, Pa.
The Rev. James W. Moyer, Carlisle, Pa.
The Rev. Charles D. Rodenberger, Allentown, Pa.
The Rev. Paul M. Schroeder, Rochester, N. Y.
The Rev. Floyd R. Shafer, Tatamy, Pa.
The Rev. William R. Shaffer, Philadelphia
The Rev. Paul C. Shumaker, Greenville, Pa.
The Rev. Morris D. Slifer, Reading, Pa.
The Rev. Roy C. Snyder, Hagerstown, Md.
The Rev. Wilbur E. Trexler, Lancaster, Pa.

Board of Trustees of Mission House Theological Seminary

The Rev. Vernon E. Jaberg, Kiel, Wis.
The Rev. Walter E. Odenbach, Waukon, Iowa
The Rev. Paul J. Schlueter, St. Marys, Ohio
Mrs. George Duchow, Potter, Wis.

Board of Trustees of Catawba College

The Rev. Lonnie A. Carpenter, Burlington, N. C.
J. Fred Corriher Sr., Landis, N. C.
George A. Fisher, Salisbury, N. C.
Jesse V. Honeycutt, Pittsburgh

Board of Directors of Elmhurst College

The Rev. Fred C. Allrich, Sappington, Mo.
The Rev. Edward W. Brueseke, South Bend, Ind.
The Rev. Donald R. Buckthal, Louisville, Ky.
The Rev. Erwin R. Koch Sr., St. Paul, Minn.
George C. Buik, Chicago
Paul Kaiser, Freeport, Ill.
Fred S. Kixmiller, Vincennes, Ind.

Board of Trustees of Hood College

J. Russell Hostetter, Harrisburg, Pa.

Board of Trustees of Lakeland College

The Rev. Ralph P. Ley, Waukesha, Wis.
Mrs. Henry E. Hefty, Madison, Wis.
Norman A. Schowalter, West Bend, Wis.
Vernon Zimmerman, Appleton, Wis.

Board of Trustees of Massanutten Academy

The Rev. Kenneth E. Bishop, Woodstock, Va.

Editor of Reformatusok Lapja

The Rev. Laszlo Harangi, Pittsburgh

Advisory Council of American Bible Society

The Rev. Clarence H. Moatz, Allentown, Pa.
The Rev. Benedict W. Tannler, Woodhaven, N. Y.

Dr. Alexander Toth, Lancaster, Pa., is retiring editor of Reformatusok Lapja, *Hungarian paper of E and R Church.*

Dr. Paul R. Pontius, member of Board of National Missions, discusses report with Executive Secretary Purd E. Deitz.

Health insurance plan for ministers is discussed by Norman A. Schowalter, Albert G. Gonser, Harold H. Wilke.

to which he has now been elected.

General Synod took notice of the retirement of Dr. Alexander Toth, editor of *Reformatusok Lapja* since 1950, and of the Rev. Otto Press, editor of *Der Friedensbote* since 1922. Dr. Laszlo Harangi, pastor of First Hungarian Church, Pittsburgh, Pa., was elected to succeed Dr. Toth. *Der Friedensbote* has been discontinued.

Administrative Elections

Elections to fill vacancies on various boards and agencies of the church took up a considerable block of General Synod's time. All elections were by ballot and were based on nominations presented by a committee appointed for that purpose, with additional nominations coming from the floor. The names of newly elected or re-elected members of boards and agencies are on the opposite page.

One of General Synod's major actions concerning plans for the coming biennium was to approve the proposal of the General Council to conduct a campaign for $2,000,000 for capital expenditures to undergird the three theological seminaries of the communion. At the same time the allocation in the annual Apportionment budget for the operating expenses of the seminaries was increased by over $83,000 as compared with the preceding biennium.

General Synod also established the office of a full-time executive secretary for the Commission on Benevolent Institutions and approved the necessary budgetary provisions. This commission numbers forty-nine institutions and agencies of the church among its members. These include twenty-three homes for the aged, eleven children's homes, ten hospitals, three community centers and two homes for the feebleminded and epileptics. Through these member institutions some 260,000 persons are given help each year at an annual expenditure of $19 million for operating expenses. Property investments are conservatively estimated to be worth over $60 million.

The new executive secretary is to serve in an advisory capacity to all of the member institutions and agencies, to assist in maintaining high professional and Christian standards of service and to promote the full support of these institutions among the churches.

Ecumenical Approach

General Synod commended the Board of International Missions for its ecumenical approach to all phases of its work and urged the board to continue full cooperation with the American Board of Commissioners for Foreign Missions of the Congregational Christian churches commensurate with the requirements of the so-called Structures Resolutions adopted by the Lancaster meeting of General Synod. During 1959 the board expects to appoint twenty-eight new missionaries.

The Board of National Missions was challenged to establish at least thirty new churches each year during the next biennium and was urged especially to participate in the many projects for urban renewal now being carried out in various cities across the country. The board is correlating its activities so far as possible with corresponding activities of the Board of Home Missions of the Congregational Christian churches.

General Synod commended the Board of Christian Education and Publication for the many ways in which it is working with the staff of the Division of Christian Education of the Congregational Christian churches. It called special attention to the United Church curriculum now in process of development, the first units of which are expected to be ready for use in the churches in the fall of 1960.

Joint Publication

Concerning *United Church Herald,* General Synod adopted the following statement:

"General Synod commends the editors of *United Church Herald* for the enviable reputation already established by this united venture in religious journalism. General Synod recognizes the problems that have arisen with this joint publication during this interim period and expresses its fullest confidence in the ability of the Joint Publication Committee to solve these problems at the earliest possible moment.

"We rejoice in the healthy subscription growth since its publication began and encourage congregations to promote the 100 per cent plan."

After the work of these and other boards and agencies had been carefully reviewed and evaluated, General Synod adopted an annual Apportionment budget for the coming biennium in the amount of $5,625,300. This represents an increase of 10.3 per cent over the annual budget asking during the preceding triennium. The World Service goal was set at $661,000 per year, representing a like percentage of increase over the preceding goal.

Missionaries and new appointees were presented to General Synod following which Dr. Alford Carleton made a report.

Overseas ministries point up urgency of sharing gospel with all people

Loomis Patrick, chairman of American Board Prudential Committee, presents suggestions to Constitution Commission.

The Rev. Henry A. W. Schaeffer (right) gives $1,000 check from E and R Commission on World Service to Dalai Lama's brother.

THE overseas ministries of the United Church of Christ presented a report to the General Synod at Oberlin on Monday night, July 6. Missionaries from a dozen lands and more than that number of new appointees for mission service overseas (representing seventeen lands in all) were introduced, some of whom made brief statements.

Then followed a vivid presentation of the far-ranging activities of the service agencies, including the presentation of a check for Tibetan refugees to Lobsang Samden, a brother of the Dalai Lama. Next was an address on the diversity, the unity and the urgency of the Christian mission at this hour. In the final half-hour of the program we saw the première of a film produced by the United Church of Canada and the American Board, "I'll Sing, Not Cry."

Four Agencies

The most notable feature of this program, however, was that it was the presentation of four agencies now related to the constituent communions of the United Church of Christ — the Board of International Missions of the Evangelical and Reformed Church, the American Board of Commissioners for Foreign Missions, the E and R Commission on World Service and the Congregational Christian Service Committee.

These four, representing the traditional mission and service programs of the churches, will be united — according to the proposals now being perfected — under a single corporate body using the charter of the American Board, but petitioning the Commonwealth of Massachusetts (where the American Board was chartered 147 years ago) for a change of name relating the organization more closely to the United Church and indicating its more inclusive responsibilities for the overseas ministries of the church.

This same mixture of what is and what is to be was skillfully combined in the following report (abridged) of the Review Committee entrusted with recommending to the General Synod the positions it should take concerning the large and growing responsibilities of the churches in lands beyond the seas.

"The Review Committee, having read the reports of the American Board of Commissioners for Foreign Missions of the United Church of Christ and the

ALFORD CARLETON

four agencies that it represents, commends the reading of these reports to the members of the General Synod and to the members of the local churches . . .

"The total work of these four agencies is impressive in that it represents the work of more than 500 persons in twenty-two countries in collaboration with national Christian leaders. This involves the annual expenditure of approximately $5,000,000.

"This witness is being made in a world where tremendous pressures are bringing about vast changes in thought patterns and are affecting the world's social, political, economic and religious life. In this exploding world the urgency is such that loss of time may well mean loss of opportunity. There may never be another chance for successful witness. These reports recognize this changing concept of our world mission both in the type of missionary personnel and in the need to make an impact as the whole Christian church rather than as a denomination.

Staff Commended

"In the light of the review of the work of these four agencies, General Synod:

"1. Commends the American Board of Commissioners for Foreign Missions of the United Church of Christ and the staff and personnel of the four agencies for progress in integration of the work within the bounds of the Structures Resolution, specifically:

"a. The election of Dr. Alford Carleton and Dr. Dobbs F. Ehlman to the staff of both boards;

"b. The election of joint secretaryships of Dr. Margaret R. Blemker for the Near East and the Rev. Paul R. Gregory in the Far East;

"c. The use of missionary personnel for the distribution of emergency relief;

"d. The joint publication of promotional materials;

"e. The exchange of missionaries in attendance at camps and conferences of our two communions;

"f. The joint recruitment of missionary personnel and recommends that further steps be taken in the integration of the work of these agencies;

"2. Commends our four agencies for their ecumenical approach to the advancement of their work, evidenced by

"a. Their emphasis on the Christian church rather than denominations, and

"b. Working through interdenominational agencies wherever possible, such as the World Council of Churches, the International Missionary Council, Church World Service and National United Churches and Christian Councils;

"3. Calls to the attention of the local churches the need for:

"a. A 25 per cent increase in income to fulfill those programs overseas to which we are already committed;

"b. A further increase of personnel and resources if we are to advance;

Primary Responsibility

"4. Calls to the attention of the local churches (ministers and lay people) that theirs is the primary responsibility to discover and challenge able persons for Christian service abroad;

"5. Encourages the American Board of Commissioners for Foreign Missions of the United Church of Christ to conceive of its work in the world mission in a more creative and imaginative manner in the development of its program and the promotion of its work among the churches with the earnest expectation that the work of the combined agencies will exceed that which has been done separately."

During the days of the General Synod there was also an opportunity for a presentation to the Commission to Prepare a Constitution of the suggestions of the American Board (in its more inclusive future role) as to the wording of the appropriate sections in the draft of the Constitution and By-Laws of the United Church of Christ. Such differences as there are in no way affect the uniting process now going forward.

Despite the intense concentration of the time and effort of the General Synod upon the organizational aspects of its life, especially in this period of the constitution-making process, there was evident throughout the sessions a deep sense of the fellowship of all Christians around the world, of the primacy of the concern for justice and peace among nations, of the breadth of human compassion for suffering peoples, and of the increasing urgency of carrying the Christian gospel to the ends of the earth.

Dr. Carleton is executive vice president of the American Board of Commissioners for Foreign Missions. Photos by Andrew Stofan.

REALITY IN CHRISTIAN FELLOWSHIP

GAINES M. COOK

WE SURROUND a table of memory—the memory of the precious record of uncounted millions who have come to the table of our Lord at his gracious invitation. But it is also a "contemporary" table. We assemble ourselves in his presence and are conscious once more of the miracle that he promised: Where two or three—two or three hundred—two or three thousand—any number "have come together in my name, there will I be in their midst."

Living Fellowship

Search the hills and caves of Palestine but you will find no monument erected to the memory of Jesus Christ. There are shrines and alleged holy places. There is an empty tomb. But nowhere will you see the inscription: "Here lies the body of Jesus Christ." The monument—if we dare call it that—rests in the living fellowship of those who have risen with him and who walk together along familiar paths, who speak an understandable language and who are toiling side by side in his cause. What more fitting memorial than this kind of living fellowship?

Two words in the New Testament have always disturbed me because there seems to be no adequate expression of their meaning in the institutional life of the church. One of these is *ecclesia* meaning, I believe, "the company of those who were called." The other is *koinonia* signifying a common participation, a togetherness, a community life in which the "faithful" are bound to serve each other through a common sharing in Christ and in the Holy Spirit. What is held together is not an organization but that which may be best described as the "body of Christ."

I believe that fellowship transcends the institution, supersedes the doctrine and escapes our attempt to confine it organizationally.

I am indebted to Emil Brunner, brilliant Swiss theologian, for the concept in his book *Misunderstanding of the Church* that the *koinonia* or body of Christ is "fellowship" and nothing more. It is no ordinary fellowship in the sense of smiles and congeniality, however. It is "horizontal" in that the followers of Christ possessing him in common are brought together by great and divine purposes. The fellowship is "vertical" in that we have an invasion of the Holy Spirit itself, which engages in our conversation and leads our company to the fulfillment of Christ's service.

I believe thoroughly in our attempt to relate ourselves responsibly in the church or churches for the extension of his kingdom. But we err when we identify structure with either the concept of *ecclesia* or *koinonia*. Here we must re-examine the nature of the body of Christ and the arms of that body, which we in our imperfect knowledge and skill have fashioned to do his will.

This then is really all that we have —"a continuing, recreated fellowship of Christians, horizontal in our communication and activities, joined in a vertical fellowship with the living Christ."

By its nature, the church is not buildings. We erect them with our hands. We fashion them according to our skills. They are our human attempt to create the edifice reflecting the spirit and purpose of God. If buildings were all that the church consisted of, then we would all be guilty of idolatry. We enter the doors of these lovely edifices and are conditioned by architecture, art, stained glass, music, form and symbol. They become the medium through which we enter into the deeper fellowship of the church itself. The church is not organization. We create and manipulate that. Organization is necessary if we are to relate and direct responsibly. We are more in danger of poor organization or irresponsible relations than we are of good organization, but we must never equate this with either the *ecclesia* or the *koinonia*.

The church is not creeds or doctrines. At best these are a limited expression of our understanding. It is our attempt to grasp in our finite minds the infinite truths that are both our heritage and experience. However, the sorry spectacle of our multiple denominations, creeds and sects is eloquent testimony of the fact that we have taken too long to see that these are neither the *ecclesia* nor the *koinonia*.

Dynamic Force

Therefore, we can only conclude that the church uses buildings, organizations and creeds to implement the fellowship, and uses doctrines to implement a dynamic force, which by its nature can only exist "where two or three are gathered together in his name and in his presence." There the *koinonia* actually exists.

Let us search the vocabulary once more for a truly descriptive word. "Covenant" may help to describe it. You are in the process of fulfilling a covenant. You have entered into this venture because you have acknowledged the presence of the living Lord in your corporate life. When followers of Christ in all humility "covenant together" for friendship, worship, work, compassion and suffering, then *koinonia* appears.

Nothing could be more eloquent than the much-used phrase "the body of

Sacrament of Holy Communion, held on Sunday, was symbol of delegates' self-dedication to duty.

Christ." In a body all of the parts have need of the other parts—the hand, the foot, the eye, the ear, the mouth. What an eloquent description of the real church this is! This is why the life of the body of Christ must always be kept in balance. A church that overemphasizes worship is reverent but may become formal and cold. A church that overemphasizes teaching may result in intellectually competent members who are emotionally sterile and evangelistically static. Overemphasis on fellowship in the common use of the term may result in a "friendly" congregation but one that tends to become a social club and is superficial in its churchmanship. These are only a few examples of the pitfalls encountered when the fellowship fails to keep its balance.

Covenant Relationship

In the New Testament sense all three of these emphases complement and implement each other. In the last analysis, however, it is all fellowship. It is fellowship in worship—the corporate act. It is fellowship in teaching—a shared and social experience. It is fellowship in the sacrament of friendly association that we commonly call Christian fellowship.

The *koinonia*—this covenant relationship, this mutuality—expresses itself in worship, work, prayer, study, giving, evangelism and healing. No part can say to the other parts, "I have no need of thee."

Lest we assume that the local congregation of Christians, the denominational or interdenominational organizations and programs are antithetical to the *koinonia*, let it be pointed out that in a very real sense the fellowship is dependent upon the institution in at least three of its aspects: first, in creating the fellowship; second, in nurturing the fellowship; and third, in extending the fellowship.

The local congregation is a laboratory. Where else except in the family do people of all ages work, worship, learn and play together? Where else do mature people feel their responsibility to nurture the immature? Where else are cultural differences leveled so that it can be said: "There is neither Jew nor Greek, bond nor free, male nor female"? Where else is eligibility unlimited by race, age, sex or culture? Your eligibility for this is set forth in Jesus' familiar words "whosoever will may come."

Our part is to accept each other, to love and esteem each other. The church gives us the right to love and forgive but little else. We assume reponsibilities for each other not because we are good or bad, ignorant or wise, foolish or prudent, but because the demands of the *koinonia* create a mutuality that has been recognized most clearly in the Protestant tradition. Would it be going too far to say that we are priests to each other? Each member of a congregation having one thousand members has 999 priests and is priest to the other 999 members. That is what the universal priesthood of all believers means.

We cannot emphasize too strongly that the church is not a club for saints but a hospital for sinners. We may not use all of the techniques of psychiatric treatment on each other but we all know the healing power of love in the sense that Paul described it in *I Corinthians* 13. How well Paul phrased it when he said: "Brethren, if a man be overtaken in a fault, ye who are spiritual restore such a one in the spirit of humility, considering thyself lest thou also be tempted."

The institution, therefore, serves the fellowship by creating a situation in which candidates for "immortal personality" confront each other and by the power of the Holy Spirit obtain reconciliation, forgiveness and mutual edification. Too long we have neglected this truly Protestant emphasis in our lives as congregations. We have forsworn the priest but we have also failed to enthrone the true mutuality of the universal priesthood of all believers.

Outside Inspiration

It is our privilege and responsibility to nurture the fellowship. No fire is perpetual unless fuel is added to it. No light continues its incandescent glow unless current from the powerhouse flows through it. No Christian personality glows or burns radiantly unless it is nurtured by encouragement from outside and inspiration from above.

Christian fellowship, like its counterpart "friendship," will weaken and die through neglect. This is why worship, assembly about the Lord's table, the disciplines of prayer, meditation and Christian conversation are inevitable if such fellowship is to be strengthened and enriched. Whatever motives may be set forth for church attendance —public worship, educational groups, purely social occasions for Christians —the fact remains that the time and place of assembly is a challenge to carelessness, indifference and the cooling off process. The fellowship is dependent upon the confrontation of Christian with Christian and together in the presence of their Lord.

All of this has sometimes given rise to a bleacher type of religion—something to be enjoyed from the side lines as spectators. This is why the institution has more and more sought to involve the responsibility of its members. We now have the phenomenon known in some Protestant bodies as the "functional church" where in such areas as worship, membership, stewardship, world outreach, social concern, property, education and evangelism all of the members of a congregation may theoretically serve on functional committees representing these areas of churchmanship and thereby contribute their time and talent and treasure to the common task of nurturing the total fellowship of the church.

Then there are occasions when in reverent remembrance of an Upper Room

(Continued on page 32)

Ray Gibbons and Huber G. Klemme, executives of CCSA, confer with John L. Schmidt, Review Committee chairman.

General Synod Adopts the CALL TO CHRISTIAN ACTION IN SOCIETY

HUBER G. KLEMME

THE second General Synod of the United Church of Christ in its meeting in Oberlin made history through its expressions of concern for the total witness of the church in society.

Broad Goals

Even before it had adopted a moving Statement of Faith and before it had resolved the question of how to proceed with the formulation of a Constitution, it adopted a Call to Christian Action in Society as a basis for social education and action in the United Church and commended its use for study and implementation by the churches, synods, conferences, boards and agencies.

The call, the full text of which follows this article, declares the responsibility of the church to tell the story of "what God has done and is doing in the world" and to respond to God's saving act by seeking his will in all human relations. Broad goals for prayer and action by churches and members are set forth in four areas—the world of nations, American culture, race relations and political life. These do not spell out the specifics of legislation but provide a point of departure from which, as individuals and as corporate bodies, we may seek to develop institutions, laws and practices that express our response to God's interest in justice, freedom, peace and brotherhood.

As significant as the mere fact of the adoption of this call was the process of study and discussion by which the call came to the floor of the General Synod. Issued by the Council for Christian Social Action in February 1959, it had been studied by no less than seven synods, seven state conferences, two associations, twelve local congregations, fifty-nine church groups, sixty-six social action committees, six institutes and thirty-four individuals who had reported their suggestions for revision.

These were taken into account by the committees and members of the council, who submitted a revised draft to the General Synod. This was in turn carefully scrutinized, discussed and debated by the General Synod's Review Committee and by the General Synod itself, and finally was adopted unanimously.

In other actions recommended by the Review Committee that considered the council's report, the council was commended for its program and, specifically, for its activity in the formulation of statements on "current complex and controversial issues."

Creative Exchange

Said the Synod: "Recognizing that there is room within our fellowship for considerable diversity of opinion on such issues and that no one body can speak accurately for all members of the church, the Council for Christian Social Action is encouraged to continue to set forth its views as those of 'The Council for Christian Social Action of the United Church of Christ.' Since such statements are meant to evoke creative exchange of thought and serve the Lord of the church by stimulating the mind and pricking the conscience of the church, its individual members and those outside the church, General Synod urges our congregations to utilize these statements to that end."

Action was also taken calling upon

Dr. Klemme, an E and R clergyman, is associate director of the Council for Christian Social Action. Photo by Andrew Stofan.

the churches and members to give special attention to the problems of international relations during the year of the coordinated interdenominational emphasis on a "Nationwide Program of Education and Action for Peace," July 1959-June 1960, under the leadership of the National Council of Churches. A resolution expressing the deep concern of many delegates for the critical international situation was referred to the Council for Christian Social Action for its study and action.

On Tuesday night, July 7, the Council for Christian Social Action was privileged to make a public presentation of its concern. In an appropriate setting of worship, led by Dr. Henry C. Koch, chairman, and Dr. Hugo W. Thompson, a provocative address on the theme, "Three challenges to American foreign policy," was presented by Dr. Kenneth W. Thompson, associate director for the social sciences, the Rockefeller Foundation. Brief statements were also made by Dr. Ray Gibbons, director, and the author, as associate director of the council.

The General Synod re-elected to the council the Rev. Henry C. Koch, the Rev. Roy J. Eilers, Leonard C. Brecher and Mrs. John C. Bennett. Elected as new members were the Rev. George D. Alley, the Rev. Emerson G. Hangen, the Rev. Dr. A. William Loos and Judge Constance Keller, for the full six-year term and Tilford E. Dudley and Mrs. Frank Havice to fill the unexpired terms of Mrs. Paul Tanner and Dr. Percy L. Julian whose resignations had been regretfully received by the council.

Just a few days prior to the General Synod of the United Church, the General Synod of the Evangelical and Reformed Church had also taken note of the integration of the work of the social action agencies with each other and into the total life of the United Church. This synod asked the Commission on Christian Social Action to re-study its statement on anti-union-shop legislation and to give careful attention to the danger of radiation poisoning caused by continued nuclear explosions. Deploring the ruthless policies of the Chinese Communist Government, the General Synod declared that it is unrealistic for the American people to remain out of touch with one-fourth of the people of the earth and expressed the hope that the time would come when "full political and spiritual relationships can be re-established with the people of mainland China."

Another important action of the Evangelical and Reformed General Synod was the adoption of a statement on "Our Christian concern for public education," which had been drawn up by the Council for Christian Social Action in cooperation with the Christian education agencies of the two bodies.

For three days following the Synod meetings, the Council for Christian Social Action held its semi-annual meeting. On Thursday evening, July 9, an anniversary dinner at the new Oberlin Inn, built on the site of the old inn at which the Council for Social Action had its original meeting, marked the twenty-fifth anniversary of the Council for Social Action (CC) and of the Commission on Christian Social Action (E and R), which came into existence a few months later.

Addresses were made by Dr. Alfred W. Swan of Madison, Wis., and Dr. Elmer J. F. Arndt of Webster Groves, Mo., former chairmen of the two respective bodies. Greetings from friends and former members of the two agencies were read by the director and associate director. Dr. Howard F. Schomer, president of Chicago Theological Seminary, took occasion to announce that the seminary's board had just voted to establish the Arthur E. Holt Chair of Christian Ethics in honor of Dr. Arthur E. Holt, one of the fathers of CSA, whose widow was an honored guest at the dinner.

For the ensuing biennium the council elected as its officers Dr. Hugo W. Thompson, professor of religion at Macalester College, St. Paul, Minn., chairman; Dr. Henry C. Koch, pastor of Concordia Church, Washington, D.C., vice chairman; Mrs. F. P. Brasseur, Cleveland, Ohio, secretary; and Harold C. Kropf, Orrville, Ohio, treasurer.

Text:

THE CALL TO CHRISTIAN ACTION IN SOCIETY

1. The gospel is the Good News of what God has done and is doing in the world. In Jesus Christ, God entered the arena of human history, grappled with the principalities and powers of evil, won a victory over those powers, and made manifest his love and gracious purpose toward all men. In grateful response, the Christian church seeks to tell the story of God's action in ways that are persuasive for the men and women of our day.

2. At the same time, the church responds to God's saving act by seeking his will in all human relationships. For God as revealed in Jesus Christ is the ruler of all human affairs—nations, social orders, institutions. To him belong our souls and bodies, our possessions and cultures, our churches and communities.

3. God has made us to live together in community. Without love of neighbor there is no love of God. Without service to men there is no service to God. We live, we rise, we fall as members of one family under God.

4. We confess the pride and greed that separate us from God and from each other. Before God we repent of our smugness and sloth, our absorption with self and neglect of neighbor. The judgment of God lies upon us and all our affairs.

5. We rejoice in many signs of the power and grace of God in the events of our time. People are asking recognition of their God-given worth. Barriers between races, classes and nations are being brought down. We are thankful that God is stirring his people against injustice and oppression.

6. We live in a world of nation states, constantly growing in number. This world has become so interdependent and interrelated that nearly every action has an appalling number of relations and effects. The power struggle is therefore greatly intensified, particularly between Communist and non-Communist states.

7. Deeper than the divisions, however, is mankind's essential unity under God. Deeper also are the common danger, the common need, the common

Continued on next page ▸

hope. Nations must therefore develop a larger measure of mutual confidence through more creative use of peaceful methods for relieving international tensions.

8. In the contemporary situation each nation will inevitably seek to maintain military force at a level considered necessary to national security. We must, however, avoid the militarization of United States foreign policy. We should strive for the development of an effective and enforceable body of international law.

9. We therefore call upon our churches and their members to pray and work:

10. For peace, justice and the welfare of all nations and peoples;

11. For the United Nations as a major resource for the settlement of disputes, for peaceful change and for economic and social development;

12. For a full implementation of the Universal Declaration of Human Rights;

13. For creative sharing among nations of persons, ideas and skills;

14. For deeper awareness of the problems, legitimate interests and fears of other peoples, especially those in the newer nations and in nations under Communist rule;

15. For effective international control and reduction of all national armaments, including the testing of nuclear weapons;

16. For the use of our wealth, personal resources and trade policies in a world-wide attack upon human misery;

17. For a clearer demonstration through our own national life that both order and justice can be achieved under free institutions;

18. For the extension and strengthening of the world-wide Christian community, that it may help to provide spiritual foundations for a world community, combat ignorance, superstition and traditional social evils, and serve as a reconciling fellowship among all peoples.

19. Our cities rise higher. Our suburbs spread afar. Streams of people move from place to place across the land. Astounding inventions provide abundance of goods, swiftness of communication, miracles of healing, and relief from many burdensome tasks. Opportunities for educational and cultural enrichment are multiplied.

20. In the midst of this abundance, we are beset by much that is trivial, dehumanizing and vulgar. Prodigious plenty tempts us to selfish indulgence while millions of people in our land and abroad live in want. Private consumption has reached unprecedented levels while public services on which all of us depend are starved. Concentrations of power, controlling the channels of information, beguile masses of people into unthinking conformity and slavish striving for goods that do not satisfy. Much of our leisure time is devoted to forms of entertainment and escape that dull us to the world's problems and our neighbor's need. We are tempted to love things and use people when we should love people and use things. And even in the midst of crowds our lives are often empty, anxious and alone.

21. Now as always God calls us to a new life that offers genuine meaning, faith and community. He sets before us goals that are higher than comfort and success. He summons us to develop our capacities for mental and spiritual growth. He frees us from our bondage to the networks of opinion and taste. He saves us from calling good evil or evil good. He searches the streets of our cities and the by-ways of the countryside—not for the church that takes pride in its popularity, its wealth or the splendor of its buildings—but for the church that does justice and seeks truth, that cares for people and loves the gospel, lifting up family, community and world.

Democratic Procedures

22. We therefore call upon our churches and their members to pray and work:

23. For a deeper understanding of the Christian meaning of daily work;

24. For the participation of Christians in organizations of farmers, labor, management, the professions and other vocations, encouraging democratic procedures, wise practices and concern for the public interest;

25. For fuller appreciation of the role, rights and responsibilities of both organized labor and management in the democratic functioning of an industrial society;

26. For policies that safeguard the well-being of the farmer and the farm family as well as the interest of the general public in the efficient production of abundant food and fiber;

27. For the conservation and development of the earth's resources for the benefit of mankind now and in the future;

28. For economic institutions and practices that provide meaningful work, serve human needs, eliminate blighting poverty, prevent unemployment and harmful inflation, and bring about more equitable sharing in the goods and services that our productivity makes possible;

29. For action to strengthen the family and counteract the forces making for family disorganization;

30. For the support and expansion of necessary public services such as schools, transportation and health programs;

31. For increased educational and cultural opportunities for all;

32. For more effective programs of education and action in church and community on the meaning and effect of alcoholic beverages, narcotics and gambling;

33. For the provision of adequate social services for special groups such as the young, the aging, the handicapped, the mentally ill, victims of alcohol and drugs;

34. For the protection of migrant workers and their families;

35. For the admission of more immigrant refugees and their integration into the American community;

36. For better methods in the treatment and rehabilitation of those convicted of offenses against the law;

37. For the use of leisure time in creative avocations, in wholesome recreation, in strengthening family life, in enrichment of human culture and in service to church and community.

38. Jesus Christ as Lord and Shepherd of all men requires us as his followers to repent of those violations of brotherhood and justice that create separation, tension and conflict between men of different races and to manifest—within the church, the body of Christ, and within the community and nation—acts worthy of such repentance.

39. We therefore call upon our churches and their members to pray and work:

40. For the elimination of pride and prejudice from our hearts;

41. For the end of racial segregation and discrimination in our communities—in church life, in housing, in employment, in education, in public accommodations and services, and in the exercise of political rights;

42. For the alleviation of poverty, ignorance, illness and all other handicaps that are aggravated by unequal opportunity and by segregation imposed by law or custom;

43. For the furtherance of human rights throughout the world and respect for all men as persons created in the image of God.

44. God holds political life under his providence and judgment. It is the area in which men and nations make some of the most fateful decisions of our time. In this process controversy and compromise serve important and necessary functions.

45. We therefore call upon our churches and their members to pray and work:

46. For the support of effective, representative and responsible government;

47. For active participation of Christians in political life as voters, workers in parties, candidates, office holders and civil servants;

48. For the critical evaluation, within the fellowship of the church and in the perspective of the Christian faith, of the policies and practices of candidates, office holders and political parties;

49. For a church with bonds of Christian fellowship so strong that it dares to discuss and act upon civic and political issues;

50. For maintaining the independence of the churches and the state, and for creative cooperation between them.

51. To these tasks we dedicate ourselves in the name of God who calls us to seek justice for all his children and to love our neighbor not only in word but in deed. In him is our confidence and our trust.

MEDITATION

(Continued from page 14)

for other people if we are to love them. Even Paul, who had so many unhappy limitations in what he said about human love, spoke very feelingly about his relationship to these people in Philippi. We would do well to follow him here. "I yearn for you all with the affection of Christ Jesus." Christianity knows the importance of affection. Affection will obviously be differently expressed in different relationships. But fundamentally we need affection—in some way—in every relationship.

Secondly, only if there is a bond of love can a man be in effective relationship with another person. Communication between persons—how can it be accomplished unless there is a warmth of feeling that allows people to speak to each other sincerely and to listen with concern?

A transaction of some sort can take place, no matter how people feel about each other. But "the gift without the giver is bare."

We Christians are very much concerned about the effectiveness of our churches. Our world, we say, desperately needs what the churches can give in faith and in service. But we can meet the world's needs only as we are strong.

What will make us strong? I'll tell you: love. We have discovered this in our life as families. Every family bound together in love is strong and makes an effective contribution to the neighborhood and the community because it is rooted in love. So too with churches. They serve the world to the degree that they are true fellowships, groups of people whose feeling for one another is warm and affectionate.

You can quickly cite a dozen reasons why fellowship in our churches is a problem for us today. The small, self-contained community of close neighbors is no more. People are too mobile and we see each other for such short intervals that we barely have time to get acquainted. Our schedules and routines are so full that the church gets only a residue of our time. How can we be a fellowship?

But unless we are a fellowship, we have little to offer as a church. A church is neither a card-file list of interested families, nor rows of people neatly arranged in pews on a Sunday morning. A church is "the people of God"—a fellowship. And where we are not yet a fellowship we must become one. Using whatever words we ourselves might choose—for we would hardly use Paul's—we must be able to say to our fellow Christians: "I yearn for you all with the affection of Christ Jesus."

Dr. Schmalz is minister of the Congregational Christian church in Darien, Conn. Photo by Andrew Stofan, Oberlin, Ohio.

Conklin

Young Synod visitors get acquainted with goats in special relief exhibit.

FRATERNAL DELEGATES

(Continued from page 11)

Commission of the Evangelical Church of the Union, Germany. Speaking in German, Dr. Harder referred to the particular interest abroad in the Statement of Faith of the United Church. He is one of those engaged in conversations between the Church of the Union and the United Lutheran Churches.

Delegates who met with Bishop Cipriano Navarro of Manila and South Luzon, the United Church of Christ in the Philippines, came away sharply aware of the influence for success or failure that the United Church of Christ here will have on United Churches around the world. The Bishop was notably articulate on the responsibility of American churchmen in this situation. In a lighter vein, referring to the already consummated union of Philippine churches, he said: "Come on in; the water's fine." Mrs. Navarro accompanied her husband and was costumed in colorful Philippine dress.

The Rev. S. C. Leung, chairman of the Hong Kong Council of the Church of Christ in China, echoed Bishop Navarro's deep concern and prayer for the success of the second General Synod. Tangibly demonstrating the goodwill he brought to Oberlin was a Chinese scroll, which Ashby E. Bladen accepted on behalf of the co-presidents and which will hang in the United Church office in New York. Dr. Leung's communion represents a union of Presbyterian, Congregational and Reformed churches founded fourteen years ago.

Another decorative and symbolic gift that was presented to the co-partners of the "marriage" — or the new United Church of Christ — was a picture of the monument to the Protestant reformers in Geneva, Switzerland. This gift, also to be hung at 257 Park Avenue South, New York City, was from the Rev. John B. Bodmer, pastor of the National Protestant Church of Geneva. He is in the United States this summer as exchange minister of the First Presbyterian Church, East Aurora, N. Y. Mrs. Bodmer came with her husband to Oberlin for her first look at a large group of American church members.

Representing the Council of Community Churches, the Rev. Joseph R. Hutcherson, minister of The Church in Aurora, Ohio, emphasized his right to speak only on behalf of his own local church. However, he noted the spreading interest on the part of many community churches in the United Church of Christ and the steps that some of them have taken toward becoming a part of its fellowship.

An older United Church was represented by the Rev. George W. Birtch, minister of the Melrose United Church of Canada, Hamilton, Ontario. The United Church of Canada came into being thirty-four years ago this June. The United Church of Christ in Japan sent the Rev. Keikichi Shirai, its newly elected moderator, as a fraternal delegate. This ten-year-old Japanese church represents a union of some thirty groups, he said. Despite the language barrier, Dr. Shirai was an interested observer not only throughout the United Church General Synod sessions but at the meeting of the Evangelical and Reformed General Synod.

Another fraternal delegate who attended both assemblies was David M. Lagos, a young layman representing the Honduras Synod with which the E and R mission in that country is affiliated. A teacher in the Pablo Menzel School, Mr. Lagos is treasurer of the San Pedro Sula congregation, assists with the congregation's youth work and is active in the National Youth Association of Honduras.

Two international groups, themselves engaged in conversations looking to union, had as fraternal delegates the Rev. Arthur S. Wheelock, treasurer of the International Congregational Council (the world family of Congregationalists) and Dr. Henry Barraclough of the World Alliance of Reformed and Presbyterian Churches, oldest of the confessional groups. Dr. Barraclough is also the associate stated clerk of the United Presbyterian Church in the U.S.A.

At a special dinner to honor the fraternal delegates at the Oberlin Inn, Dr. James E. Wagner formally presented and thanked the distinguished visitors. Dr. Fred Hoskins noted that these visitors symbolized the encouragement of the whole Christian world as it watched with concern the development of the new United Church of Christ.

Harriet (Mrs. Albert C.) Ronander is the wife of the administrative assistant to the General Council of Congregational Christian churches. Photos by Andrew Stofan.

CHRISTIAN FELLOWSHIP

(Continued from page 27)

we assemble about a table spread with the simple elements of bread and wine and seek to reveal that which we have dedicated long ago, but most important of all to re-enact through this sacred meal the occasion when we confidently believe that our Lord is present. If he is not here on this occasion, then he cannot be here at all.

I could not conclude this section of our thought without a reminder that the *koinonia* constantly needs the shepherding function. Not all Christians have the same maturity or sense of responsibility. We who are strong ought to bear the burdens of the weak and not to please ourselves. The concern of all, in many congregations in our land, is the frightening number of those who with equal sincerity accepted the promises of Jesus Christ, but who have fallen away from the fellowship. Any analyst of local-church life can catalogue the reasons: weakness or lack of family cooperation, temptations that are not overcome, incomplete understandings of the gospel and its meaning for life. Most of these stray sheep of the flock need specific help and care. The fellowship ought to be rich and inclusive enough to supply strength where weakness is present, to give encouragement where failure is indicated.

The fellowship must be nurtured.

The fellowship must be extended. The local congregation with all of its mutual responsibility is only the local expression of the *koinonia.* Christianity is a world mission. It never intended to be anything else. When you "joined the church" you became a member of a world fellowship—the oldest, largest and most influential movement on our planet.

Someone says: "I am content to remain merely a member of Central Church. I do not want to be disturbed by obligations extending beyond the circle of my Christian friends. I am willing to attend services of worship, to teach a class in the church school, to assume my responsibilities in a pastoral relationship."

But even here the claims of evangelism are so insistent that Central Church itself becomes a mission station. The non-Christian portions of the world impinge on our parish. The idolatry of the Hindu mystic, the philosophical abstraction of the Buddhist, the primitive naïvete of the Congolese, the dialectical materialism of the Communist—all in essence are right at our doorstep. If we do not start this fellowship on our doorstep and extend it to all corners of the world, we betray our responsibility and we become meaningless to them and to ourselves. There is only one name given under heaven among men whereby we must be saved. We are called to be "evangelists"! Therefore, even in the local sense the *koinonia* cannot be confined to a congregation of five hundred members. The fellowship must be extended! We can be neither provincial nor exclusive.

This is why Christian unity is so important. This is why it can never be a marginal interest but must be a basic concern.

Here about the Lord's table we are aware of a reality in fellowship that knows no geographical, cultural or ecclesiastical boundaries. The United Church of Christ by its very covenant forbids any tendency to identifiy itself with anything less than the *koinonia.* Our Father has directed your pathway toward the realization of membership in the total church. The New Testament with its variety of Christian experience has encouraged you to seek the goal of unity in diversity.

Your pathway into the future will explore the length and breadth and height and depth of true *koinonia,* seeking to recapture all that is valid in the rich history of the Christian faith and utilizing this heritage to extend the fellowship wherever it may take you.

Dr. Cook, executive secretary of the International Convention of Christian Churches (Disciples of Christ), represented his denomination as a fraternal delegate and preached the sermon at the opening communion service of the General Synod. Photo by Andrew Stofan.

Home Mission

(Continued from page 17)

Constitution. It will continue to be expressed by those who are convinced of the need for a single, comprehensive homeland agency in the United Church.

Between now and the time the Constitution is submitted to the churches for study, the commission will be considering many alternative proposals to the various articles of organization presented in the General Synod draft. The issue is clear: we must decide whether or not we believe that a single homeland agency is a sheer necessity for any denomination to carry forward its home mission assignment in a time like ours. We have time now for clear thinking and, hopefully, the reconciling of varying points of view, all of which is an expected stage in the democratic process. Certainly as discussion at Oberlin continued, the delegates saw the wisdom of the action deferring a vote of approval until adequate opportunity had been given for the Constitution Commission to study all comments and proposals and to refine them into an amended draft upon which the Synod can act at its adjourned meeting next summer.

Procedures have been established for the hearing of all viewpoints, and there is the gracious assurance of the commission that studious attention will be given to all of them. We look forward confidently to a happy and satisfying resolution of present differences.

What we all covet, obviously, for the United Church is the kind of witness to the homeland that will be a match for the "principalities and powers" of the secular community in which its mission is set and in the midst of which it must win its victory. It is the conviction of many of us that the witness cannot be fragmented. It must be one—integrated and whole. But withal, we know where, in the end, the victory belongs—not to this board or that agency, not to "us" or to "them," whoever "we" or "they" may happen to be, but to Him who calls us into his church and who, through our fragile and imperfect instruments, and sometimes in spite of them, insists on having his way!

Additional Oberlin General Synod reports and news will appear in the September issues of the *Herald.* We regret that lack of space prevented their publication in this issue.

Women's Meeting

(Continued from page 19)

Atlantic Conference, and Miss Sheidy and Mrs. J. L. McCorison Jr., vice president of the National Women's Fellowship, conducted talk-it-over sessions on the Women's Guild and Women's Fellowship. Audio-visuals were shown and discussed by Florence A. Partridge, executive secretary of the Women's Guild, and Madeline F. Bach, the guild's secretary of promotion.

Evening vesper services were conducted by Lillian S. Gregory, executive secretary of the National Women's Fellowship, and Mrs. Clarence P. Jackson of Louisville, Ky., former chairman of leadership education for United Church Women.

One could wish that leaders of labor and management might have visited the conferences on the evenings when "Introducing Missions—1960" was the theme. Their public relations men might have learned that the church knows how to tell a story with books, posters, creative accessories from the Wright Studio in Indianapolis, Ind., as well as audio-visuals, and that its publications are attractive and appealing. This program was prepared to help the women better understand the use of audio-visual aids and, in addition, to see the mission of the church as it relates to Africa.

"The responsible laity in the church" was the title of an address given by Dr. J. Kenneth Kohler, executive secretary of the E and R Churchmen's Brotherhood. At the second Cedar Crest conference Mrs. Ralph L. Holland, Worcester, Mass., former chairman of the social action department of the Women's Guild, spoke on this subject.

A panel composed of five women attending the conference plus the morning devotional leader summarized the week's lectures and discussion periods at a closing session Friday morning.

AMERICAN FOREIGN POLICY

(Continued from page 7)

cause offense even with those states to which we are bound most closely by geography, history and common traditions. This problem is magnified by the sharp acceleration of the pace at which decisions must be made and the sheer magnitude of international business. Every day a dozen or more international conferences are in session with an American delegation present, fortified by staff and instructions. Indeed it is no exaggeration to say that every few minutes of every day some American delegate is asked to express American policy at an international meeting at some point on the globe. Instantaneous systems of communication and rapid means of transportation literally make the modern diplomat a "minute man."

"Public Diplomacy"

The first and most novel pattern of diplomacy to crystallize since 1945 found expression in the United Nations and in affiliated agencies of "public diplomacy." For the tortuous paths of traditional diplomacy it substituted international forums. Public diplomacy reflects an all-pervasive faith in parliamentary procedures, in the rule of the people and in straightforward, rational exchange among all nations. It translates into global terms the supreme political attainments of free people within the democratic state. It stands as the very antithesis of secret diplomacy by a concert of leaders of the pre-eminent countries.

However, the resemblance to national parliaments of even the strongest and most universal world institution—the United Nations—can be misleading. For example, the General Assembly can listen and recommend but it cannot legislate. Its councils and secretariats and the International Court of Justice are executive and judicial organs only in the most limited and restricted sense.

Secretary General Dag Hammarskjold has said: "If public debate contributes to winning consent either immediately or in the long run, it serves the purpose of peacemaking. If it does not so contribute, then it may be a useless or even harmful exercise."

A preliminary and highly tentative estimate of popular diplomacy may perhaps be in order since it has been the keyboard on which so much of postwar diplomacy has been played. The problems of "diplomacy in a goldfish bowl" or, in Ernest Bevin's phrase, "the bear pit" frequently take on a stubbornly intractable quality that many United Nations architects scarcely anticipated. Publicity has been both a virtue and a vice. It has kept the spotlight of public opinion on world affairs, but it has also encouraged actors, in striking a pose for national publics, to take inflexible positions from which retreat or compromise proved impossible.

The tempering and limiting of the worst excesses of public diplomacy have not forestalled a countertendency. The Eisenhower Administration has espoused "personal diplomacy" as a corrective to "diplomacy in the goldfish bowl." The first Geneva Conference and the meeting with India's Prime Minister Nehru and Britain's Prime Minister Macmillan illustrate a new and emerging pattern. It is a pattern ostensibly based upon the President's partiality "for talking things out rather than negotiating things out." It reflects the view that many of the abrasive causes of friction can be blunted and dissolved when leaders from other nations, sitting across a table from Mr. Eisenhower, become persuaded of his good intentions.

In two important respects, personal diplomacy has changed the character of the diplomatic art. On one hand the role of the professional diplomat or ambassador tends to be downgraded. In a crisis the State Department may rush in the Secretary or a high-ranking trouble shooter. The ambassador runs the risk of becoming a glorified handy man or messenger boy either whispering into the ear of his minister flying in and departing by jet stream or carrying the latest set of documents between the State Department and another country's foreign office.

Informal Contacts

There is danger in a process that leads men to think that nothing of importance can be settled except personally by the highest officials at the summit. It robs diplomacy of subtlety of maneuver based on extensive informal contacts through ambassadors engaged overtime in hypothetical talk—"if we do this, will you do that, etc.?"

But more important still, if the chief minister is continuously on the wing from Karachi to Paris to Manila, a vacuum grows up at the center at the point where larger policies must be evolved. If no one remains in Washington continually in personal touch with the dozens of issues that call for decision, leadership and adaptation become the high-priced casualties of personal diplomacy. The price in fact may be a ship of state modern and marvelously appointed but without a captain at the helm.

If I may state as specifically and directly as I can the challenge of present-day diplomacy it is this: neither public nor personal diplomacy are by themselves adequate to the task, yet both are probably a permanent part of the present international landscape.

The doubts men have about personal diplomacy stem from a single source. The first rule of diplomacy has always been that negotiations were essential when national interests came into conflict. Since conflicts arise from causes more basic than personal hostility, personal amiability by itself can hardly resolve them.

The trouble with personal diplomacy has certain fundamental philosophical roots. In social matters most approaches are either too ready to set aside the lessons of the past or alternatively unprepared to see the present in all its complexity, novelty and richness. Any agreement if it comes in the "cold war" will almost certainly be the product of long, tedious, even agonizing preparation by professional diplomats.

Second Challenge

However, it is also true that powers of decision in Russia, Britain, France and Germany have increasingly gravitated toward the summit of government. Not foreign secretaries but prime ministers hold in their hands authority to accept proposals, make concessions and ameliorate the dread struggle in which the world is gripped. Thus our contemporaries who see in personal diplomacy the key to world peace are correct but so are those who stress preparations at appropriate diplomatic levels. Somehow these two approaches must be blended in modern diplomacy if civilization is to survive.

The second challenge arises because of the central place that armaments and power continue to hold in world politics today. This is true despite the revolution in weapons with which we are confronted.

The military establishments of nations remain possibly the most explicit element of foreign policy. Diplomacy and military strength appear to go hand in hand.

It was said that if our leaders had occasion to learn anything from over two centuries of national experience, it was that foreign policy divorced from strength is likely to be impotent. Following two world wars, the U.S. dismantled its military establishment as an earnest of its peaceful intentions and goodwill. In both cases, aggressive forces bent on expansion seized on such acts to press forward into areas defenseless against their power. Both Germany and the Soviet Union imposed their will upon helpless nations that fell within their zone of control.

The lesson this taught Western leaders was that weakness could be no substitute for security, that policies harnessed to power were more likely to succeed than those drawing strength from high ideals and noble expectations alone.

Seen from this approach, the immediate military threat is unquestionably the gravest danger. Those who hold to this view call for ever greater urgency in the multi-

Continued on next page ▸

plication of more powerful weapons of destruction, for new strategic doctrines and for missile bases and a nuclear weapons pool. The irreconcilable conflicts and tensions of the "cold war" will come to an end only when one side or the other forges decisively ahead.

At war with this first approach is a second that urges us to display equal vision and energy in seeking political and economic solutions as in launching expanded military programs. It points to the Soviet technical assistance program pledging $1.5 billion to the underdeveloped areas and to the evidence of successful Soviet penetration into the Middle East. The scene and tactics of Russian imperialism have shifted. Subversion, infiltration and indirect aggression (disguised as appeals to anti-colonialism, anti-interventionism and anti-westernism) have put the West on the defensive on its weakest front.

It is undeniably the case that the Russian military threat survives the death of Stalin; and if anyone has any doubt, he need only look to the sputniks, to the stress on force and to the hundreds of Russian divisions guarding Soviet frontiers.

But the countless moves and countermoves on the political and economic front are equally real; and with Soviet tactics of advance and retreat, the contest shifts almost imperceptibly from one type of warfare to another or sometimes is joined simultaneously on all sides. The greatest risk an observer can run is to exclude one or the other dimension of the crisis.

Assuming then that the present crisis is partly but not exclusively military in nature, there are other problems to be faced. Three errors are commonly made in appraising the military component of foreign policy. First, military power is often confused with national power, and a nation's capacity to impose its will is equated with its military establishment. By contrast, military power is like the fist whose force depends on the health and vitality of the body politic and the whole society. Troops in being are an important determinant of a successful foreign policy, but without other foundations they will not suffice.

Second, the military element is often viewed in more static terms than is appropriate. The democracies in two world wars, while they have been the last to arm, have rallied their forces to gain victory in the end. Third, it is difficult to analyze and foresee the most effective distribution of the components of military force. For example, what comprises a strong military force today? Is it large ground forces, hydrogen bombs or intensive research? Is a small highly specialized army more desirable than a large number of ground forces, or are both essential for a nation that seeks to be strong?

The third challenge for America relates to foreign aid. Even if there were no Russian threat, this country by virtue of its traditions and its interest in a stable world where civilized values can survive would carry an obligation to help the hungry and underprivileged of the world. No people can live any longer as "islands unto themselves" and Christianity in particular teaches that because men have a touch of God within them, they cannot rest so long as suffering and exploitation prevail.

In the year 1959, a growing respect for human dignity is everywhere apparent, even when but partly fulfilled. Thus who would not rather be healthy than sick, fed than hungry, housed than destitute, or capable of giving their children a fair chance in life. Whether we like it or not, the universal claims of all mankind for a better life place heavy burdens on us all.

In this common task, man-to-man relations in the so-called fledgling nations present a severe moral test. When you are the grand benefactor and your friend is the humble supplicant, the temptation to be less than Christian tests a living ethic to its roots.

In foreign policy, however, the harsh imperatives of national interest come into play at the other level of technical aid. American resources are not unlimited and their allocation will be based on considerations of strategy and the potentialities for economic and political development of those we aid.

If informed Americans in an era of unparalleled prosperity leave the hard questions to a handful of public figures, a national reaction will set in when demands exceed our capacities. I refer to questions such as the following: Is effective technical assistance possible through short-run planning and annual appropriations? Is the real issue more aid or a streamlining of present programs? Is its function the bolstering of unpopular regimes with greater instruments of oppression or cooperation in the transition to a more tolerable political order? What about the heavy preponderance of military aid in countries whose first need is for economic development?

No serious person imagines that fixed answers are readily available to all these troubling and complicated issues. But history will never forgive the faithful citizen and his chosen representatives if they reflect on the broader issue and leave the details to chance.

Diplomacy, military policy and foreign aid at one stage at least have become everybody's business for false answers will always be defended by the words "this is what the people want." Unless an informed electorate becomes as preoccupied with complex means as noble ends, the United States will go the way of Greece and Rome before it. At this point the three challenges for American foreign policy are in fact one challenge facing us.

Church and Ministerial RECORD

E and R Address Changes

AHRENDT, ROBERT C., R.R. 2, Pearl City, Ill., pastor of the Pearl City Charge (new).

ALLEN, ROBERT J., 42 E. Orange St., Lancaster, Pa., assistant pastor, First (new).

ALTROCK, STANLEY C., 1311 Holman Ave., Houston, Tex., assistant pastor, First (new).

AREGOOD JR., JOHN M., 424 Chartres St., Biloxi, Miss., minister of Christian education, St. Paul's (new).

ARVAY, ANDREW, Conneaut, Ohio, to 505 Main St., Phoenixville, Pa., pastor of Hungarian Church.

BEER, HOWARD W., Marysville, Kan., to 5021 W. 14th St., Speedway, Ind., pastor of a new mission church.

BERTSCH JR., WILLIAM, Bippus, Ind., pastor of St. John's (new).

BISCHMANN, MARY LOU, to 16 Ralston Ave., Buffalo 17, N. Y. (change of residence).

BLANKE, DAVID L., 118 Walnut St., Wabash, Ind., pastor of St. Matthew's (new).

BROWN, LESTER D., Lancaster, to 111 W. King St., Ephrata, Pa., pastor of the Lincoln Charge.

BUMB, GILBERT F., Brown's Lane, Louisville, Ky., pastor of a new mission church (new).

CHATLOS, JOHN C., Rockwell, N. C., to 220 W. Main St., Emmitsburg, Md., pastor of Church of the Incarnation and St. James, Littlestown, Pa.

DEFIBAUGH, L. COLLINS, 139 N. Main St., Greensburg, Pa. (mailing address).

DERSTINE, WILLIAM A., R.D. 1, Mercersburg, Pa., pastor of the Lemasters Charge (new).

DETWILER, LAURIN E., Piqua, to 23 Millville-Oxford Rd., Hamilton, Ohio, pastor of Millville Federated.

ECKERT, THOMAS W., 6505 Vine St., Cincinnati 16, Ohio, pastor of St. Matthew's (new).

FEHNEL, RICHARD P., Cavetown, Md., to 51 E. Orange St., Lancaster, Pa., assistant pastor, St. Paul's.

FELGER, FREDERICK A., Berger, Mo., pastor of the Berger Charge (new).

FITZ, GEORGE S., Box 389, Shirley, Mass., pastor of United Congregational (new).

FOSTER, EDWARD A., 20 W. Pine St., Mahanoy City, Pa., pastor of St. Paul's (new).

FRANCIS, CHARLES W., Buckskin, Ind., pastor of St. John's (new).

FRANKE, ARNO H., Cape Girardeau, Mo., to R.R. 4, Waterloo, Ill., pastor of the Waterloo Charge.

FRANKENFELD, PAUL G., Andrews, Ind., to 4425 Homer Ave., Cincinnati 27, Ohio, supply pastor of Columbia.

FRIED, LLOYD D., Brillion, Wis., pastor of the Brillion-Reedsville Charge (new).

FROHNE, VICTOR M., to Craftsman Dr., R.F.D. 7, Waukesha, Wis. (change of residence).

GALLAGHER, ROGER G., Bunker Hill, Ill., to 561 Boyd Ave., Winnipeg, Manitoba, Canada, pastor of Salem.

GELHAUS, HARLEY C., Washington, Iowa, to 16310 S.E. Mill St., Portland 33, Ore., pastor of a new mission church.

GONSER, ALBERT G., to 923 E. Oklahoma Ave., Milwaukee 7, Wis. (change of residence).

GRAF, ADOLPH A., Ceylon, Minn., to R. 1, Sheboygan Falls, Wis., pastor of Saron.

HANSER, CARL F., R.R. 2, Arthur, Ill., pastor of Zion (new).

HARMAN, HENRY V., 1404 White Rose Lane, York, Pa., (correction).

HERBRECHT, MRS. HELEN L., to 1720 E. 70th St., Cleveland 3, Ohio (change of residence).

HOTTENSTEIN, WILLIAM J., Valley View Apt. 1003, 15th & Elm Sts., Allentown, Pa., assistant pastor, Zion (new).

HUEBSCHMANN, MERLIN E., R. 1, Cleveland, Wis., pastor of the Mosel-Meeme Charge (new).

KADING, MILTON J., R. 2, Elkhart Lake, Wis., pastor of the Rhine-Russell Charge (new).

KERSHNER, NEVIN L., Gibraltar, Pa., pastor of the Gibraltar-Grill Charge (new).

KLAUDT, ERNEST R., to 815 Hewett St., Ann Arbor, Mich. (change of residence).

KOLMER, ALLEN A., R. 1, Lenzburg, Ill., pastor of Holy Ghost, Darmstadt, Ill. and Trinity, R. 1, Marissa, Ill. (new).

LONG, ROBERT J., R.R. 2, Haubstadt, Ind., pastor of St. Stephen's, Warrenton, Ind. (new).

LONGSDORF, WILLIAM T., to 503 Columbia Ave., Palmerton, Pa., full-time president of East Pennsylvania Synod.

MARKHAM, DON C., 10 Church St., Pleasant Unity, Pa., pastor of the Pleasant Unity Charge (new).

MARSTELLER, CLARENCE B., Knox, to Alexandria, Pa., pastor of Christ Church.

MAY, LARRY K., 1110 "O" St., Gering, Neb., pastor of Zion (new).

MERRICK, RICHARD E., Palmerton, Pa., pastor of the Towamensing Charge (new).

MEYER, ACHILLES B., Lamar, Ind., to Blue Spring, Mo. (retired).

MILLER, DEAN R., Marshall, Okla., to R.R. 3, Junction City, Kan., pastor of St. John's, Alida, Kan.

NISI, WILLIAM, 2901 Nameoki Rd., Granite City, Ill., associate pastor, St. John's (new).

NOLTE, GERALD I., Wathena, Kan., pastor of Zion (new).

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REH, HARVEY W., R. 1, Stratford, Wis., pastor of the Stratford-Marshfield Charge (new).

REIFF, ROBERT E., Womelsdorf, to Box 174, Souderton, Pa. (temporary address).

REZASH, LAWRENCE J., Pittsburgh, Pa., to 228 Quinby Dr., Hamburg, N. Y., pastor of St. Matthew's, Buffalo, N. Y.

RICHTER, JEAN P., New York, N. Y., to 15 Alexander St., Newark 6, N. J., pastor of Zion.

RIEDESEL, MAURICE, Honduras, C.A., to 535 S. 3rd St., Wausau, Wis., pastor of Grace while on leave of absence.

SCHIELER, ROBERT D., 328 Scott St., Ripon, Wis., associate pastor, First (new).

SCHUETTE, GEORGE A., Lenzburg, to 16 E. 1st St., Trenton, Ill., pastor of St. John's.

SCHUMAKER, DONALD B., Valley City, Ohio, pastor of Emmanuel (new).

SHAWDA, MRS. GERALDINE E., Beaver Springs, Pa., pastor of the Beaver Springs Charge (new).

SOVA, RICHARD E., Shawnee, N. Y., to 729 Campbell Ave., Hamilton, Ohio, pastor of St. Paul's.

THAYER, DONALD G., 2811 Juniata St., St. Louis 18, Mo., pastor of the St. Andrew-Pilgrim Charge (new).

TODD JR., ERMINE, Tioga, Ill., pastor of Bethany (new).

TUSSEY, MAX L., R. 2, China Grove, N. C., pastor of Rodgers Park, Kannapolis, N. C. (new).

VAN VOORHIS, C. RICHARD, Madison, N. J., to Box 404A, Yale Station, New Haven, Conn., campus minister, Yale University (new).

WAGNER, JACOB B., Cincinnati, to 415 Rentschler Bldg., Hamilton, Ohio, full-time president of Southwest Ohio Synod, September 1, 1959.

WILLIMANN, ORVAL L. E., Gerald, Mo., pastor of the Gerald Charge (new).

CC Calls

ANDES, MARK W., Center, South Boston, Va., to Winchester, Va.

ATWATER, JEFFERY S., student, to Franconia, N. H.

BAGBY, CHARLES L., First, Jackson, Mich., to Green Bay, Wis.

BARRON, BONNIE, Hartford Theological Seminary, to director of religious education, Plymouth, Belmont, Mass.

BEGGS, LARRY, to director of religious education, First, Long Beach, Calif.

BIEGERT, JOHN E., EUB, to assistant, First, Glen Ellyn, Ill.

BIXBY, WILLIAM, to Mt. Desert Larger Parish, Me.

BOOCH, JACK, director of religious education, Porterville, Calif., to director of religious education, Central, Topeka, Kansas.

BOOTH, A. LYNN, Uxbridge, Mass., to Hadlyme, Conn.

BRADFORD, JAMES A., associate, Hancock, Lexington, to Free Christian, Andover, Massachusetts.

BRITTON, THOMAS H., Shelton Memorial, Portsmouth, Va., to First, Ashtabula, Ohio.

BROOKS, ROGER, student, to Mondovi, Wis.

BUELL, JAMES M., Methodist, to assistant, Church of Christ, Hanover, N. H.

CURLESS, ROY C., Seymour, Nichols, Leeman, Shiocton, Wis., to Cecil (E and R), Wisconsin.

DANNER JR., HOWARD S., Cambridge and Jeffersonville, Vt., to assistant, First, Binghamton, N. Y.

DE BOER, JOHN C., Maple Shade, N. J., to associate minister, Vermont Congregational Conference.

DIETRICH, MERLIN A., E and R, to St. James, Barnesville, Minn.

FINLEON, PATRICK C., to East Windsor, Warehouse Point, Conn.

FISCHER, JOHN D., to First, Kansas City, Missouri.

FORD, C. VICTOR, interim, Brunswick, Me., to assistant, Newington, Conn.

HICKERSON, WILLIAM, Presbyterian, to youth director and parish visitor, Plymouth, Wichita, Kan.

HOOVER, THOMAS B., Presbyterian, to Eagle Grove, Iowa.

HO TOPP, CHARLOTTE, New England and Pierce, Scranton, N. D., to First, Wayne and Williamsfield, Andover, Ohio.

HUMES, ALLEN M., Hartford Theological Seminary, to director of religious education, Glastonbury, Conn.

ISAACS, FRANK C., to Gomer, Ohio.

JONES, RAY C., First, Topeka, Kan., to Bryn Mawr Community, Chicago, Ill.

KELLEY, JAMES R., to chaplain, Mt. Hermon School, East Northfield, Mass.

KIRKPATRICK, CHARLES W., Niles, Calif., to Suisun City, Calif.

LAWSON, R. VERNON, Peace Dale, R. I., to superintendent, Rhode Island Congregational Conference.

LE VITRE JR., ROBERT W., Andover Newton Theological School, to Globe, Woonsocket, R. I.

LUTTON JR., ARTHUR T., to North Thetford and Post Mills, Vt.

MANNERS, ROGER E., Countryside, Omaha, Neb., to First, Branford, Conn.

MORRILL, ERNEST E., Summit Park, Anacortes, to assistant, Magnolia, Seattle, Washington.

NELSON, WALLACE, to Garvin, Minn.

ODEN, WILLIAM B., Harvard Divinity School, to Boxboro, West Acton, Mass.

OLSEN, CLAIRION H., First, Hutchinson, to Union, Elk River, Minn.

PIERCE, JOHN D., to associate, Highlands, Melrose, Mass.

POTTER, JAMES A., Danville, Vt., to assistant, Community, Villa Park, Ill.

RAMOS, ALIPIO M., Burwell, to Dunning, Nebraska.

RICHARDS, ANDREW C. K., First, Lowell, to Lynnfield Center, Mass.

SANDERS, ROBERT E., assistant, Norwalk, Conn., to Wilmington, Mass.

SARLES, PHILLIP W., Mayflower, Detroit, Mich., to Mayflower, Minneapolis, Minn.

SCHAAF, CLARKE B., minister to youth, Central, Jamaica Plain, Mass., to associate, Second, Attleboro, Mass.

SHIERY, FLOYD W., to Arriba, Colo.

SIMPSON, ROBERT W., Union, Winthrop, to First, Grand Marais, Minn.

SMITH JR., JACK A., Federated, Saxtons River, Vt., to associate, Plymouth, Miami, Fla.

SOBERG, LESTER L., Fremont, Mich., to associate minister, Congregational Christian Conference of North Dakota.

SOUTHWICK, PHILIP, Andover Newton Theological School, to Richmond and Immanuel, Pittsfield, Mass.

STANFORD, G. EDWIN, minister to youth, Plymouth, Minneapolis, Minn., to South Milwaukee, Wis.

STATON JR., JOHN J., Union, Glenwood, Minn., to St. John's (E and R), La Crosse, Wis.

STEELE, CLAYTON J., Park, Springfield, to associate, South, Springfield, Mass.

THOMPSON, LYMAN H., to Minden, Iowa.

TIPTON, RONALD, student, to Federated, Green Lake, Wis.

TYLER, EDWARD J., supply, Lakes Region Parish, Vt., to Defiance College, Ohio.

WHITE, EMMONS E., to Community, Russell, Massachusetts.

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BOWLER, T. DOWNING, Haverhill, Bradford, Massachusetts.

BURR, HOLLAND F., Piedmont, Calif., to retire.

COLEMAN, HAROLD R., Harpswell, Me., to retire.

DIXON, HERBERT, First, Leverett, Mass., to retire.

EWING, RAYMOND H. AND MRS. RUTH G., Circle and Brockway, Mont., to retire.

GASKELL, BENTON S., Bushnell, Detroit, Michigan.

JONES, RAYMOND T., Sherman, Conn.

KIDD, THOMAS W., United, Deerfield, N. H., to retire.

KING, SIDNEY D., Community, Burlington, Woburn, Mass.

KNIGHTS JR., WARD A., Mystic, Medford, Mass., to chaplaincy.

LOCKE, OSCAR L., Union, Oakville, Conn.

LYMAN, ALAN C., First and Federated, Becket, Chester, Mass.

MC LEAN, BARON A., Sonoma, Calif.

NICHOLS, OSCAR L., Mondovi, Wis.

PHILBROOK, WAYNE M., Berkley, Taunton, Massachusetts.

POTTER, ROY J., Methodist, Morris, Minn.

TOMS, JOSEPH, First, Hancock, Minn., to retire.

VOLKMANN, MAX F. B., Minnehaha, Minneapolis, Minn.

ZAFFIRO, FELIX H., Beacon Hill, Seattle, Washington.

E and R Installations

ALLEN, ROBERT J., assistant, First, Lancaster, Pa., June 21.

ARVAY, ANDREW, Hungarian, Phoenixville, Pa., June 14.

BUCHANAN, ROGER E., Calvary, Turtle Creek, Pa., June 7.

DERSTINE, WILLIAM A., pastor of the Lemasters Charge, Mercersburg Synod, June 21.

EDOM, FRANK E., Northmont Community, La Mesa, Calif., May 24.

EISENMAN, THOMAS E., Grace, Bethlehem, Pa., April 26.

FOSTER, EDWARD A., St. Paul's, Mahanoy City, Pa., June 21.

FRANKE, ARNO H., pastor of the Waterloo Charge, South Illinois Synod, June 21.

HEINBUCH JR., JOHN, St. John's, Ackley, Iowa, May 31.

HOTTENSTEIN, WILLIAM J., assistant pastor, Zion, Allentown, Pa., June 21.

JOHNSON, JEWEL R., St. John's, Burton, Tex., May 21.

KOCH, R. DAVID, St. Mark's, Cressona, Pa., June 14.

MARKS, EARL R., pastor of the Heidelberg Charge, Lehigh Synod, June 21.

MASTER, ALVIN E., pastor of the South Bend Charge, Pittsburgh Synod, May 31.

MC DONALD, ROBERT S., St. John's, Arlington Heights, Ill., June 7.

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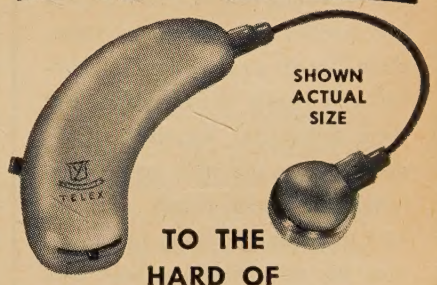

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REH, HARVEY W., pastor of the Stratford-Marshfield Charge, North Wisconsin Synod, June 21.

RING, HARRY H., Immanuel, Wright City, Mo., May 31.

SCHIELER, ROBERT D., associate pastor, First, Ripon, Wis., June 14.

SCHMIECHEN, KURT J., St. Paul's, Pekin, Ill., June 21.

SHAWDA, GERALDINE E., pastor of the Beaver Springs Charge, Central Pennsylvania Synod, June 21.

STELL, WILBUR H., Willoughby Church, Willoughby, Ohio, June 14.

YOUNG, PETER, Immanuel's (Leidy's), Souderton, Pa., June 21.

E and R Ordinations

AHRENDT, ROBERT C., St. John's, Chicago Heights, Ill., June 14.

ALLEN, ROBERT J., Christ Church, Hagerstown, Md., June 14.

ALTROCK, STANLEY C., St. John's, Richmond, Va., June 21.

AREGOOD JR., JOHN M., St. John's, Orwigsburg, Pa., June 14.

BERTSCH JR., WILLIAM, St. Luke's, Honduras, Ind., June 7.

BLANKE, DAVID L., Peace, Fond du Lac, Wis., June 14.

BUMB, GILBERT F., St. Paul's, Evansville, Ind., June 14.

DERSTINE, WILLIAM A., St. Paul's, Pottstown, Pa., June 7.

ECKERT, THOMAS W., Hale, Dayton, Ohio, June 14.

FELGER, FREDERICK A., Trinity United, Buffalo, N. Y., June 14.

FITZ, GEORGE S., St. John's, Johnstown, Pa., June 7.

FOSTER, EDWARD A., St. John's, St. Clair, Pa., June 14.

FRANCIS, CHARLES W., Zion, Louisville, Ky., June 14.

FRIED, LLOYD D., Bethel, Elkhart Lake, Wis., June 14.

HANSER, CARL F., Eden, Edwardsville, Ill., June 21.

HOTTENSTEIN, WILLIAM J., Zion, Allentown, Pa., June 21.

HUEBSCHMANN, MERLIN E., St. Paul's, Malone, Wis., June 7.

KADING, MILTON J., First, Lowell, Wis., June 21.

KERSHNER, NEVIN L., St. John's (Gernant's), Leesport, Pa., June 21.

KOLMER, ALLEN A., St. Paul's, Waterloo, Ill., June 7.

LONG, ROBERT J., St. Peter's, Clay City, Ind., June 14.

MARKHAM, DON C., Salem, Buffalo, N. Y., June 14.

MAY, LARRY K., St. Paul's, Waynesboro, Pa., June 7.

MERRICK, RICHARD E., Christ Church, Allentown, Pa., June 7.

NISI, WILLIAM, Bethlehem, Sutter, Ill., June 14.

NOLTE, GERALD I., Trinity, Hudson, Kan., June 14.

OLESON, ROBERT R., Community, Medford, Wis., June 21.

OLIPHANT, JOHN C., Heidelberg, Philadelphia, Pa., June 7.

REH, HARVEY W., St. Matthew's and St. Peter's, Detroit, Mich., June 7.

SCHIELER, ROBERT D., First, Ripon, Wis., June 14.

SCHUMAKER, DONALD B., Trinity, Manchester, Ohio, June 14.

SHAWDA, GERALDINE E., St. John's, Shamokin, Pa., June 7.

THAYER, DONALD C., Carondelet, St. Louis, Mo., June 7.

TODD JR., ERMINE, St. Paul's, Manly, Iowa, June 7.

TUSSEY, MAX L., Beulah, Lexington, N. C., June 21.

VAN VOORHIS, C. RICHARD, St. John's, Mansfield, Ohio, May 10.

WILLIMANN, ORVAL L. E., St. John's, Berger, Mo., June 7.

CC Ordinations

ANDERSON, BRUCE F., Stanley Memorial, New Britain, Conn., June 21.

BAKER, ROBERT, First, Dayton, Ohio, June 14.

BALL, R. THEODORE, First, Concord, N. H., June 21.

CAVENER, JAMES N., Dwight Chapel, Yale University, New Haven, Conn., May 22.

DIBBLE, EDWARD F., First, West Hartford, Conn., June 11.

EDIGER, MARVIN L., Community, Stanley, Kan., July 12.

FINLEON, PATRICK C., Amherst Community, Buffalo, N. Y., May 24.

HOSKINS, THEODORE G., Saugatuck, West port, Conn., May 24.

Newly Vacant E and R Pulpits

Lancaster Synod—Grace, Eden, Pa.

Michigan-Indiana Synod—St. Matthew's-St. Peter's, Detroit, Mich.

Midwest Synod—Grace, Conesville and Grace, Lone Tree, Iowa; St. Paul's, Tecumseh, Neb.

Missouri Valley Synod—Immanuel, Ferguson (assistant pastor); Bethel, St. Louis, Mo.

New York Synod—St. Paul's, Troy, N. Y.

Northeast Ohio Synod—Grace, Akron.

Northern Synod—St. John's, Fountain City, Wis.

Northwest Ohio Synod—Trinity, Upper Sandusky; St. Peter's, Van Wert.

Pacific Northwest Synod—Trinity, Portland, Ore.

Philadelphia Synod—Trinity, Skippack, Pennsylvania.

Reading Synod—St. John's, Orwigsburg, Pennsylvania.

Rocky Mountain Synod—Christ Church, Hardin, Mont.

Southeast Ohio Synod—Clarington Charge; Zion, Steubenville, Ohio.

South Illinois Synod—St. John's, Mascoutah; St. Peter's, Red Bud; St. Jacob's, St. Jacob; St. John's, Smithton.
South Indiana Synod—St. John's, Cannelton; Lamar-Fulda Charge, Ind.
Southwest Ohio Synod—First "R" Church, Cincinnati; Beaver, Xenia, Ohio.
South Wisconsin Synod — Monticello Charge; Salem, Wayne (Campbellsport).

Dissolved

IMMANUEL, Black River Falls, Wis., by North Wisconsin Synod, April 6.

Erased from the E and R Roll

HESS, CHARLES E., Ngudu, Africa, by Philadelphia Synod, June 5.

Received into E and R Membership

PEACE, Minnesota Lake, Minn., by Northern Synod, May 24.
YOUNG, PETER, Souderton, Pa., by Philadelphia Synod, June 5, from the Evangelical United Brethren Church.

Changes in E and R Synod Rosters

In East Pennsylvania Synod, the Fountain Hill Charge was dissolved and the former constituents, Grace Church, Bethlehem, Pa., and Jerusalem Church (Salisbury Twp.), Bethlehem, Pa., were constituted separate charges.

In Missouri Valley Synod, St. Andrew and Pilgrim Churches, St. Louis, Mo., have been constituted the St. Andrew-Pilgrim Charge.

In Susquehanna Synod, the Ringtown Charge has been realigned. Emmanuel, Nuremberg, Pa., St. Paul's, Ringtown, Pa., and St. Peter's, Shumans, Pa., now constitute the Ringtown Charge. St. John's, Girard Manor, Pa., has been made a supply point.

CC Honorary Degrees

COWLES JR., S. MACON, program secretary for promotion, Missions Council, D.D. from Westminster College, Salt Lake City, Utah, June 6.
GALT, ELMER W., retired missionary, D.D. from Chicago Theological Seminary, June 11.
GUPTILL, NATHANAEL M., associate secretary and minister of the CC General Council, D.D. from Colby College, Waterville, Me., June 8.
KEITHAHN, RALPH R., missionary, D.D. from Chicago Theological Seminary, June 11.
MOORE, JAMES A. G., associate minister and superintendent of the New York Congregational Christian Conference, D.D. from Northland College, Ashland, Wis., June 8.
POPE, LISTON, dean of Yale University Divinity School, D.Th. from the University of Geneva, Switzerland, June 1959.

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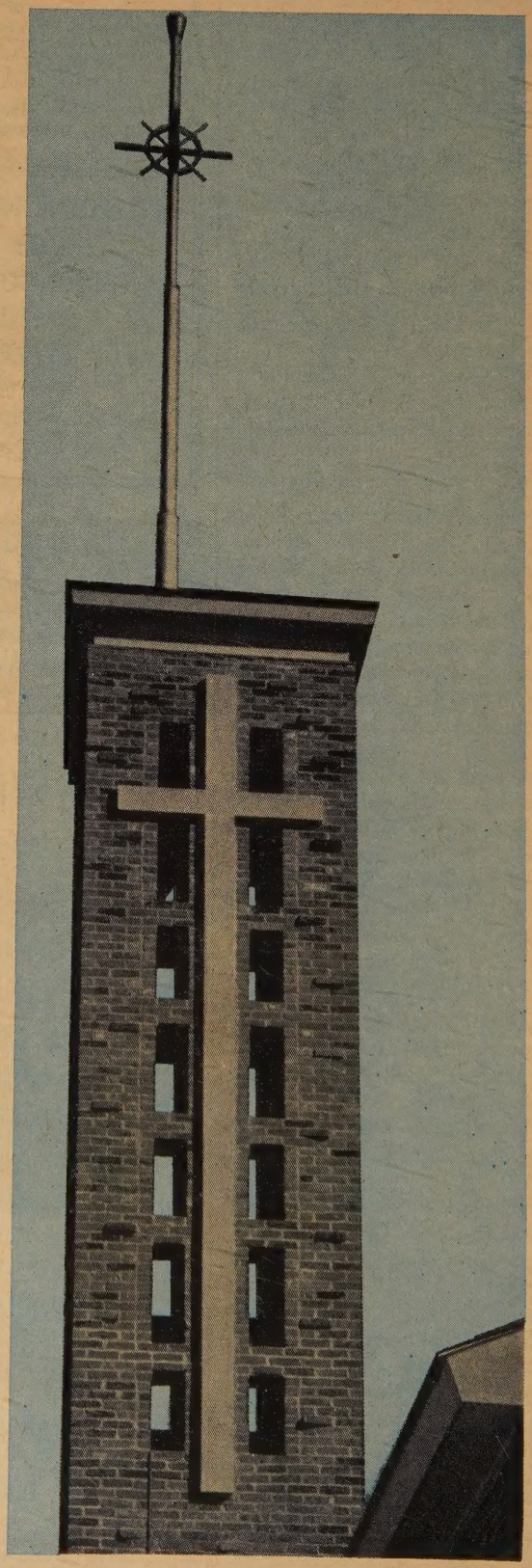
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